The Harmony of the Gospels,

IN THE HOLY

HISTORY

OF THE

Humiliation and *Sufferings*

OF

Jesus Christ,

FROM HIS

INCARNATION

TO HIS

DEATH and BURIAL.

Published by JOHN ELIOT Teacher
of the Church in *Roxbury*

Act. 3. 18. *But these things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.*

BOSTON;
Printed by *John Foster*, in the Year 1678.

WE having perused this Pious Discourse concerning *The Sufferings of Christ*, and observed the Dilligence and Prudence of the gracious and worthy *Author* in compiling It having in the reading of it both affected and edified us; We are perswaded through the Blessing of him that hath put it into the heart of the Reverend Author to lay out himself this way, it will serve to promote the Honour of Jesus Christ, and the good of Souls, and therefore do affix our *IMPRIMATUR*.

THOMAS THACHER. *URIAN OAKES.*
JAMES ALLEN. *INCREASE MATHER.*

WHat better and more seasonable Subject canst thou (Christian Reader) exercise thy soul about in these black, and suffering dayes, then in the sufferings of our Lords Jesus Christ. Behold here thou art presented with the holy Hystory thereof, the particular heads whereof see in this Table.

The Contents,

Cap. 1. *By way of Preface*, p. 1.
Cap. 2. *The History of the wonderful Conception of Jesus Christ and the sad afflictions and sufferings that attended the same.* pag. 5.
Cap. 3. *The History of the Birth of Jesus Christ, and the wonderful things that attended it.* pag. 10.
Cap. 4. *The first bloody persecution that befel our Lord Jesus when an Infant by the cruelty of Herod*, pag. 13.
Cap. 5. *The return of Jesus out of* Egypt *to Israel the Church of God*, pag. 17.
Cap. 6. *The History of the holy life of Jesus while he was a Child*, pag. 18.
Cap. 7. *The History of one famous act of wisdome and grace which Jesus did at twelve years of age*, pag. 25.
Cap. 8. *The History of the holy conversation of Jesus Christ all the time of his youth*, p. 30.
Cap. 9. *The History of some of the sufferings of Iesus Christ in the whole course of his life*, pag. 34.
Sect. 1. *The poverty of Jesus Christ*, pag. 35.
Sect. 2. *The low despised condition of Iesus Christ*, pag. 39.
Sect. 3. *The sufferings of Jesus Christ in the form of a Servant*, pag. 43.
Sect. 4. *The sufferings of Iesus Christ in bodily infirmityes*, pag. 46.
Sect. 5. *The sufferings of Iesus Christ under reproaches*, pag. 53.
Sect. 6. *The sufferings of Iesus Christ under ungrateful disacceptance*, p. 56.
Sect. 7. *The sufferings of Iesus Christ under Temptations*, pag. 57.
Cap. 10. *The sufferings of Iesus Christ in the Garden*, pag. 66.
Cap. 11. *The sufferings of Iesus Christ before the Council of the Iews*, pag. 74.
Sect. 2. *The first act of the Council*, pag. 76.
Sect. 3. *The second act of the Council*, pag. 77.
Sect. 4. *The third act of the Council*, pag. 79.
Sect. 5. *The fourth act of the Council*, pag. 80.
Sect. 6. *The fifth act of the Council*, pag. 81.
Sect. 7. *The sixth act of the Conncil*, pag. 82.
The History of Iudas, pag. 84.
Cap. 12. *The sufferings of Iesus Christ under Pontius Pilate*, pag. 86.
The second act of Pilate, pag. 88.
The third act of Pilate, pag. 90.
The fourth act of Pilate, pag. 91.
The fifth act of Pilate, pag. 94.

The

The sixth act of Pilate, pag. 96.
The seventh act of Pilate, his yielding to condemn Iesus Christ, pag. 99.
Pilates check, pag. 100.
Cap. 13. *The History of their crucifying of Iesus Christ, pag.* 104.
Sect. 2. *The gracious deportment of Iesus Christ in going to* Golgotha, *p.*106
Sect. 3. *Their arriving at* Golgotha, *and setting up the Cross, pag.* 107.
Sect. 4. *Their cruel execution done upon the blessed person of our Lord, p.*109
Sect. 5. *What our Lord Iesus did while he was hanging upon the Cross, p.*111
Sect. 6. *The vile behaviour of the Iews, pag.* 114.
Cap. 14. *The last part of the suffering of our Lord Iesus upon the Cross,* 116.
where the last words of Iesus Christ upon the Cross are opened. 125.
Cap. 15. *The wonderful works of God at his death, and his honourable buryal, pag.*125
Sect. 2. *Of the Reverent Buryal of our Lord Iesus. pag.* 128.
Sect. 3. *The Sufferings of Iesus Christ after he was dead and buryed, p.*130.

Errata.

PAg. 31. *l.* 8. *for after, r. often.* pag. 39. *l.* 16. *for pure r. poor.* pag. 74. *l.* 31. *for successively read successfully.* pag. 83. *l.* ult. *put the Comma at me.* pag. 87. *l.* 19. *for thereof read therefore.* pag. 92. *l.* 40. *for instructing read instancing.* pag. 99. *l.* 15. *for refuse read release.* pag. 110. l. 8. *for fast r. fact.*

The Harmony of the GOSPELS *in the holy* History *of the Humiliation and Sufferings of* Jesus Christ,

From his Incarnation to his Death and Burial.

Cap. 1. *By way of Preface.*

THE Commemoration of the Humiliation, Sufferings and Death of Jesus Christ, is a principal part of the Food of Faith, whereby we live in Christ, walk with him, and worship him: And to the end that we might so live, walk and worship, he hath instituted the Sacrament of the Lord's Supper in his Church, to be an eminent part of his worship, and hath said, 1. *Cor.* 11. 24, 25, 26. *Take, eat, this doe in remembrance of me; take, drink, this doe in remembrance of me: for so oft as ye eat this bread, and drink this cup, ye doe shew the Lords death till he come.* And his death is inclusive of all his Sufferings. This part of instituted worship is of great account in the eye of Christ; for which cause he was pleased to institute it himself, and hath ordered it to be often celebrated: and it is the most peculiar worship in the Church, in the holy communion of Saints on earth, next beneath our communion in heaven. So heavenly a work it is to commemorate the Sufferings of our Lord Jesus Christ.

Yet have I observed, both by mine own heart and others, that we are very incident to be narrow hearted, slite and formal in this service. Faith feeds but little for want of an inlarged commemoration of the history of the Humiliation and Sufferings of Jesus Christ, the commemoration whereof, is the proper, peculiar, and

great service that we are commanded to attend in that Ordinance: for Christ saith, *do it in remembrance of me, and of my sufferings*. And though the breaking of the bread and pouring out of the wine, do chiefly signifie and represent the death of Jesus Christ, as being the consummation of all his sufferings; yet they do also comprehend and signify all his sufferings from his Incarnation to the grave, the History whereof is dispersed in the Scriptures, and for the help of my faith and the faith of the Church whom the Lord hath committed to my charge, I have (according to my poor measure) endeavoured to gather the parts of the History thereof, and lay them together; and may my poor labour herein be of any service and help to the faith of the Saints, I shall rejoyce in such a blessed fruit. I know that it is a very useful point the Lord make it fruitful.

In this work some considerations are necessary to be premised. The sufferings of Jesus Christ are a wonderful part of the deep counsels of God, touching man. Gods great design is to glorifie himself, chiefly in those great Attributes of his Justice and mercy, and to glorify Jesus Christ to be the great Agent, to bring all the glory thereof unto God, according to the holy Covenant and agreement betwixt the Father and the Son, *Joh.* 17.6, &c. To that end he purposed to make the whole mass of mankind to glorifie his justice, an high and honourable service for a creature to perform. And he purposed and chose out a certain number, a scattering out of mankind in all Ages to be vessels of mercy, in whom he would glorifie his free grace and mercy, and all this, by and through Jesus Christ, *Eph.* 1.4,5,6. *according as he hath chosen us in him before the Foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the Adoption of children by Jesus Christ unto himself, according to the good pleasure of his will to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* Hence Gods Elect were in Christ before they were in Adam. When God executed his decrees, he made man in his own image and likeness [a blessed estate] gave him an holy just and good law, and power to perform it, brought him under an holy and just covenant, with incouragement and promise of immutable and eternal glory upon his keeping of it, *Gal.* 3.12. *Doe and live*, set him in the highest dignity of his creatures, to be Lord over the works of Gods own hands in this low world, gave him power to act by free choyce of his will, and thereby to act meritoriously [an high dignity] fenced him from offending and miscariage by a just and severe threatning, *Gen.* 2.17. *in the day thou eatest thereof thou shalt surely dy*: & thus was mankind, made to glorifie justice, and be eternally happy in so doing; in this state, man had but one thing to doe to obtain happiness, *viz.* to keep Gods law and covenant, to which he was fully accomplished with sufficient ability, assistance and incouragement, *but he fell short of the glory of God, Rom.* 3,23. and by the Devils temptation, *sought out many inventions, Eccles.* 7.29. and fell into his great apostacy: he overthrew Gods great design of glorifying Gods rewarding justice, and fell under the condemnation of the law, and fell into the hands of Gods vindictive justice: and all this he did before he had performed Gods Law, covenant and command. He deserved to die, before he had deserved to live; so that now man hath two great works to doe before he can attain to happiness, *viz.* 1. It is still incumbent on man to keep the holy Law and covenant of God: and 2 *dly*. Now it is incumbent on man to satisfie Gods vindictive justice by suffering the penalty of the Law, neither of which is man able to perform, nor any creature for him, so that his Redemption ceaseth for ever, *Psal.* 49.8. he is eternally condemned under the just sentence of the Law, and vindictive justice of God, (a dreadfull *Catastrophe* and overthrow).

Now

Now Jesus Christ stepeth in according to the holy covenant and agreement betwixt the Father and the Son. Jesus Christ undertaketh for Gods Elect, whom the Father hath chosen to be vessels of Mercy, and given unto Jesus Christ for that end, *Joh.* 17.6. *Thine they were, thou gavest them to me.* Jesus Christ undertakes to glorifie justice for them, and also to shew mercy and free grace in their recovery. Jesus Christ undertakes to perform for them and in their stead those two great works which they are never able to perform for themselves. Jesus Christ undertakes as their surety to keep and fulfill the holy Law and covenant of works, to obtain for them the reward of justice, and also to suffer for them, and in their stead the penalty of the Law, which is, to dye, and thereby to satisfie the vindictive justice of God. And here is the ground of the necessity of Jesus Christ his active and passive obedience, in the salvation of Gods Elect, by making them vessels of mercy. Jesus Christ his pure, perfect and meritorious Obedience to the Law for us, is not enough to bring us to salvation, *Heb.* 2.10. *It becometh him in bringing many sons to glory, to make the Captain of our Salvation perfect through suffering*, thereby to satisfie the vindictive justice of God, which is incumbent on us to doe; and because we are not able to doe it our selves, it is necessary that our Surety should doe it for us. If Jesus Christ had only kept the Law perfectly for us, and thereby had been the perfecting end of the Law for righteousness, *Rom.* 10.4. he had not been a competent surety for us, because we are also lyable to the revenging punishing Sentence of the Law, for our violation thereof, & therefore the Captain of our Salvation must be perfected by sufferings. And if Jesus Christ had only suffered the penalty of the Law, by dying for us, he had not perfected the Office of a Mediator, because the Law was not yet fulfilled, and the perfecting end thereof attained. Therefore it is necessary that our Mediator should be perfected in the accomplishment of both these parts of our Redemption. And hence, when in the Sacrament of the Supper, we commemorate and celebrate the sufferings and passive obedience of Jesus Christ, it comprehends also the celebration of the active obedience of Jesus Christ, even all that the Captain of our Salvation hath done for us, for they are inseparable, nor could Jesus Christ have been a competent satisfactory Sacrifice, if he had not been a *Lamb without spot*, Mat. 3.15. it becometh us to fulfil all righteousness.

Jesus Christ is *the second Adam*, 1 Cor. 15.45. and he came to redeem *the first Adam*, who is an elect Vessel, and saved by Jesus Christ, and being his Surety, he is bound to perform for him all that he was bound unto. Now *Adam* was bound unto all active obedience to the Law, which he never performed, he was also bound to suffer the penalty of the Law which he brake, therefore Jesus Christ undertaking to bring *Adam* to Salvation, he must perform for him, both active and passive obedience. The active and passive obedience of Jesus Christ are so complicated together, that they are inseparable, every act of Jesus Christ his suffering, hath active obedience in it, he laid down his life when he was obedient to the death, *Joh.* 10.18. *Phil.* 2.8. And every act of Jesus Christ his active obedience had suffering in it, being darkened by his Humiliation under a poor low afflicted estate in this world, *Phil.* 2.6,7. *in the form of a Servant*, and in many other respects, as will appear hereafter in the History of his life.

The sufferings of Jesus Christ fully satisfied vindictive justice, and the active obedience of Jesus Christ did fully satisfie rewarding justice, every act of Jesus Christ was pure, perfect and meritorious, God saith, *in him I am well pleased* Mat. 3.17.

Every act of Jesus Christ his obedience either active or passive, was pure and

without sin, *Heb.*4.15. and 1 *Pet.*2.22. *who did no sin, neither was guile found in his mouth, when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously*, Heb.7.26. *holy, harmless, undefiled.*

Every act of Jesus Christ his obedience either active or passive was perfect, Heb.2.10. *the Captain of our Salvation perfect*, Heb.5.9. and being made perfect, he became Author of Salvation to all that obey him.

Every act of Jesus Christ his obedience either active or passive was meritorious, *Rom.*5.18,19. *as by the offence of one, Judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life, for as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous*, Eph.1.11,14. *In whom also we have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things according to the counsel of his own will, ver.* 14. *which is the earnest of our Inheritance, until the Redemption of the purchased possession unto the praise of his glory.* This meritorious eminency of the obedience of Jesus Christ springeth from the eminency of his person, being God-man. The Law never had such a person subject unto it, never did, nor could any other perform such obedience as this glorious person performed, never were, or could be such acts of obedience both active and passive performed, as were performed by Jesus Christ, because he is a publick person, by Office he is our Mediator and Surety: every act that he did was acted by virtue of his Office, in which Office he was from his first Incarnation, as it is testified by the Angel, *Math.*1.21. *Thou shalt call his Name Jesus, for he shall save his people from their sin*, Luk.2.11. *unto you is born this day a Saviour in the City of* David *which is Christ the Lord*, all that Jesus Christ did and suffered were acts of his Office. If *Adam* a meer man had performed pure and perfect obedience it should have been meritorious, how much more eminently meritorious are all the acts of the obedience of Jesus Christ.

One consideration more I shall add, to illustrate the wonderful sufferings of Jesus Christ, by shewing that they do infinitely exceed all the sufferings of man, either the sufferings of the Elect in this life, or the sufferings of the damned in Hell. Jesus Christ suffered as a publick person, the punishment of all our sin was laid upon him, *Isa.*53.6. *he laid upon him the iniquities of us all*, he had no sin of his own to suffer for, but *he was made sin for us*, 2 Cor.5.21. and all our sins were nailed to the cross of Jesus Christ, all the punishment due unto the sin of all Gods Elect was laid upon him. The sufferings of Christ were of value sufficient to satisfie justice for all sin: though in the application thereof unto us by the new Covenant only the Elect doe receive and partake of the benefit thereof. Sufferings of infinite value were necessary to redeem one Soul, and sufferings of Infinite value are enough to redeem all the world, yea, many worlds. Our greatest sufferings (alas) are of small value, we merit nothing but hell by our deepest sufferings: our sufferings at best are spotted and stained with sin, and our sufferings are but personal, not publick, *Ezek.*18.4. *the Soul that sinneth it shall dye*; we suffer for our sins, not for the sins of others. The sufferings of Gods people are not penal, but medicinal, so much as may serve to purge out sin, and no more, *Isai.*27.9. and alas, a little serves the turn through the mercy of Jesus Christ, and through the operation of the Spirit. The sufferings of Christ are penal, he suffered the whole weight of the curse till the Infinite vindictive justice of God was satisfied. *O the Infiniteweight of the sufferings of Jesus Christ!* yea, the damned in hell suffer the vindictive wrath of God, but alas, they are finite and can bear but drops at once, they can never satisfie justice, and besides, they suffer every one only for his own sin. But Jesus Christ suffered

suffered the whole weight of Gods wrath due to all sin, and all this at once, O the unconceivable depth of the sufferings of Jesus Christ! and O the Infinite value of them.

Cap. 2.

The History of the wonderfull Conception of Jesus Christ, and the sad afflictions and sufferings that attended the same.

Lord help me with humble Reverence to handle the holy History of the holy life sufferings and death of our blessed Lord Jesus Christ.

In the first and last periods of the life of Jesus Christ in the world, his sufferings and passive obedience were most conspicuous, in the intermediate periods of his life, his active obedience to the Law of God, was most conspicuous, as will afterwards appear in the History thereof. Though the conception of Jesus Christ was exceeding glorious, above the dignity of any man that ever was born of a woman, yet was the morning of his life black and tempestuous, very dark according to the Prophesy, *Isai.*53.2. *as a tender plant, as a Root out of a dry ground*, this I shall open in four particulars.

1. *His Conception was wonderful and Divine*, and this appeareth in sundry respects.

1. In respect of the Angel whom God sent to be his Messenger to manage and transact this glorious and divine work, *Luk.*26.27. the Angel *Gabriel* was sent from God, the time of the coming of this Angelical Messenger from God, is expressed to be in the sixth Moneth after *John Baptist* his conception, which consideration will be of some use afterward, the place he came to was a City in *Galilee* of the Gentiles, named *Nazareth*, a place of little expectation, *Joh.*1.46. *Can any good thing come out of* Nazareth? this is the place of the first springing of that glorious branch Jesus Christ, which is marked by *Mathew*, Math.2.23. as the fulfilling of the Propheses, *viz.* those Propheses where Jesus Christ is called the Branch, from which word that city had its Name. The person to whom the Angel came was a Virgin, espoused lately unto *Joseph* both of them of the house of *David*, and the next and proper heirs of the crown of *David*; this God knew, though the world took no notice of it. The Virgins Name was *Mary*.

2. *This Conception was wonderful*, in respect of the heavenly Salutation, which the Angel expressed unto *Mary*, *haile thou that art highly favoured, the Lord is with thee, blessed art thou among women*, all this is true and pertinent, seeing she was appointed by God, to be the Mother of our Lord Jesus Christ.

3. In respect of the Effect of this vision upon her heart, which was trouble, fear & amazement at this glorious & heavenly Salutation, she cast in her mind what manner of Salutation this was, & what the meaning thereof should be; surely it wrought down her godly heart to humble thoughts of her self, and prepared and raised her heart unto heavenly expectations.

4. The Angel qualifieth her fear, and informeth her of the meaning of his Salutation, and of what God was about to do with her, and for her. *Fear not* Mary, *for thou hast found favour with God, and thou shalt conceive in thy womb, and bring forth a son, and call his Name Jesus.*

5. The Angel informeth her of the heavenly honour, dignity, and glory of this her Son, and of the glorious works that he shall do, *he shall be great, and shall be called the Son of the highest, and the Lord shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdome there shall be no end.*

6. *Mary* objecteth against the possibility of her conception, seeing she knoweth not a man.

7. The Angel answereth her Reason, by raising her faith to expect the performance of the promise, by the divine and Infinite power of God, saying, *the Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee, therefore also that holy thing which shall be borne of thee, shall be called the Son of God, and behold thy Couzen Elizabeth she hath also conceived* (namely by faith as also *Sarah* did) *in her old Age, and this is the sixth Moneth with her who was called barren, for with God nothing shall be unpossible.*

8. *Mary* by faith submitteth her self to the will of God. She said, *behold the Handmaid of the Lord, be it unto me according to thy word.* And that this was an act of Faith in *Mary*, doth appear by the Testimony of the Holy Ghost, who spake by *Elizabeth*, Luk. 1.45. and *blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.* And the Holy Ghost whose Office is to bring to our remembrance the word of God which we have heard, *Joh.* 14.26. did (doubtless) bring to her remembrance, and presented to her humble believing Soul, that word of God, *Isai.* 7.14. *behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel*, which being interpreted, is, *God with us*, by Faith in this Word of God she did conceive, all this may justly be gathered from that Text, *Matth.* 1.22,23.

The second particular touching the dark morning of the Incarnation of Jesus Christ. Thus far the morning of the Incarnation of Jesus Christ was bright and glorious, but behold presently a dark cloud ariseth, which involveth both *Joseph* and *Mary*, and the holy conception in her womb in bitter anguish and distress, *Mary* must and did of necessity tell *Joseph* that she was with child, and that this matter befell her since their Espousals, and opened to him all the History of it, all that the Angel had said, and that the effect of this divine vision is, that she is with child. This was amazing tidings to *Joseph*, he would ask her what Testimony, Evidence, or proof she could bring, that these things were so as she had said; alass, there was no Testimony or proof to be made of these things, only *Mary* her self in her own cause and defence. To be begotten with child after Espousals, is by the Law of God a capital offence. such incredible stories as you tell in your own defence, I have no rule to believe: I love you dearly, but I cannot, I may not believe you, and much less will the judges, or any body else give credit to your Apology. *Joseph* took this matter into deep consideration, *Matth.* 1.20. what an heart wounding consideration must this needs strike into the heart and Soul of *Mary!* who knew her own Innocency yet could by no means clear her self to her Husband. *Josephs* godly heart was rent and distressed, he loved his godly espoused wife, but his love to God & zeal of his Law obliged him to put away his espoused and beloved wife, God is to be loved in the first place, and this is the Law of God, *Deut.* 22.20,21. if this thing be true, (*viz.* that she is with child) then they shall bring out the Damosel to the dore of her Fathers house, and the men of her City shall stone her with stones that she dye: because she hath wrought folly in Israel, to play the whore in her Fathers house, so shalt thou put away evil from among you. How bitterly would the sword of this Law pierce through the godly heart of *Mary?* and how would it fill her Soul with such distress, as would not a little affect the very conception of her womb? to be so near destruction, his Mother, who had conceived him, to be stoned to death at her Fathers dore, and that by the Law of God. But *Joseph* was a just man, that is, right godly, holy, and merciful, he was not willing to expose his Espoused unto the rigour of the Law, to the shame and disgrace

of her, and her Relations. Mean while when these considerations were before them, oh how would good *Mary* cry unto God to clear her Innocency. But good *Joseph* called to mind a more gentle Law, which left it in his liberty to deal more gently with her, and he purposed to act towards *Mary* according to that Law, *Deut.*24.1. when a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a Bill of Divorce, and give it in her hand, and send her out of his house, by this Law, or some other of like importance, *Joseph* (considering deeply of the matter) purposed to walk, *Math.*1.19. *Joseph her Husband being a just man, and not willing to make her a publick Example* (*viz.* by the Law, *Deut.*22. 20,21.) *was minded to put her away privily,viz.*by that Law. *Deut.*24.1. this I propose with submission.

But alas, this was but small relief to innocent *Mary*, though her life, and her conception was by this means spared, yet the scandal remained, and the reproach of Incontinency and Whoredome in the Mother, and Illegitimacy on the child, and all this came upon them, not malitiously by adversaryes, for then it might have been borne, but regularly by the Law of God,& by *Joseph* walking regularly, according to the Law of God, doing what he did in obedience to the Law, this was a bitter pill to them both.

Oh the distressed cryes,prayers, tears, & lamentations would their godly hearts be involved, drowned in! the distress was such, that no creature could help them out of it, nor give counsel and advice in the case, only they cry to God, Lord appear in the Mount. Now the Lord who useth to pity and relieve his children that cry unto him in their distress, relieved these his dear Children, as appeareth, *Math.*1.20,21. *while Joseph pondered on these things, behold the Angel of the Lord appeared to him in a dream, saying, Joseph thou Son of David, fear not to take unto thee* Mary *thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his people from their sins.*

Oh what an ease and lifting up of heart was this to *Joseph*! and what a fulness of confirmation of the Faith of *Mary*, and consolation to her distressed Soul, when *Ioseph* related the same unto her.

Now *Ioseph* with all speed consummated (according to their publick manner) their marriage, and took her to his house. Yet they now both being divinely informed of the divinity of her Conception, and well knowing the promise of the Messiah, and the expectation of all Israel, of his coming about this time, and believing the Divine Oracle, that this is he, by consent and agreement, out of holy reverence to the Lord, *he knew her not till she had brought forth her first born Son, and he called his Name Jesus*, Math.1.25.

3. Though the present breaking forth of this Scandal, was now divinely and wonderfully prevented from coming forth by *Ioseph*, yet they were in danger that some degree of Scandal might break forth, by an over soon time of her Birth, and in that case they never want observers of the time of marriages, especially when there be signal Characters upon the Parents, or concerning the Birth, as it was eminently in this case. But we shall see in the sequel of the History, that the Divine Providence of God did draw two Mantles over this danger, whereby the matter was put out of the reach of all observations of any man, *viz.*

The first Mantle was, that by occasion of *Cæsars* Taxation of all the world under his dominion, *Ioseph* and *Mary* were called, yea, compelled, though she was big with child, to go to *Bethlehem* the City of *David*, and there the child was born, far

from home, where there was no body had any knowledge of these things, to make so critical an observation.

The second Mantle was that by reason of *Herods* persecution, *Joseph* and *Mary* with the child, were by Divine direction sent away to *Egypt*, where they stayed about two years, even till *Herods* death, after which the Lord called them home again, and though they went and lived in their own City, yet now the child was upward of two years old, and all thoughts of such a curious observation, were utterly buryed in forgetfulness. So that the danger of a seeming Scandal, was quite covered by these two Mantles, which we shall again touch in the time of them.

Now the Lord took care for the confirmation of the Faith of *Joseph* and *Mary*, and all the believers in those times, and for the confirmation of our Faith, and the Faith of all the Churches to the Worlds end. And this the Lord brought about, by putting it into the heart of *Mary* to goe (with the consent of her husband) to visit her Couzen *Elizabeth*, the Mother of *John Baptist*, of whose Conception six Moneths before *Maryes*, the Angel had informed *Mary*. Now therefore this holy couple being agreed, in holy reverence to the Lord, to abstain from the use of the marriage bed, *Mary* did speedily upon the consummation of the marriage, goe unto her Couzen *Elizabeth*, ver. 39. and *Mary* arose in those dayes, and went into the hill Country with haste, into a City of *Iudah*, and entered into the house of *Zacharias*, and saluted *Elizabeth*. And it came to pass that when *Elizabeth* heard the Salutation of *Mary*, the babe leaped in her womb, and *Elizabeth* was filled with the Holy Ghost, and she spake out with a loud voice, and said, *blessed art thou among Women, and blessed is the fruit of thy Womb. And whence is this to me, that the Mother of my Lord should come unto me? for lo, so soon as the voice of thy Salutation sounded in mine Ears, the babe leaped for joy, and blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.* Upon this Divine and Oraculous Speech of this holy Woman *Elizabeth*, whose holiness is recorded, *Luk.* 1.6. *Zacharias and Elizabeth were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless*, by the mouth of this holy Woman did the Holy Ghost now speak, upon which Speech many great things may be observed, for the confirmation of *Maryes* Faith and ours. *Mary* knew that no humane means had informed *Elizabeth* of the great things that the Angel had said unto her, and of her Conception by the power of the Holy Ghost, and of the great promises of God, which the Angel uttered touching her Son, it was the Holy Ghost that had informed her of all these things, and now the Holy Ghost filled the heart and mouth of this good woman, to utter all this, for the confirmation of her Faith, it was the Holy Ghost that informed her of *Maryes* submission of Faith at her Conception, it is the Holy Ghost that now saith unto her, *blessed is she that believed*: this must needs raise the Faith and joy of *Mary*, to have such a Divine Testimony given unto all that had passed. The power of the Holy Ghost upon the sanctified heart of *John*, the babe in the Womb is a great confirmation of Faith, that the babe conceived in *Maryes* Womb is the Messiah, and that *John* is his forerunner. It was no small comfort to *Mary*, that this holy aged Woman did so bless her, and the fruit of her womb, about which she had lately been in such bitterness and distress. The Angels speech to *Joseph* had comforted her, and now the Holy Ghost doth greatly add confirmation to her comfort and joy. That *Elizabeth* by the Holy Ghost should call her the Mother of her Lord, and prove it by the miraculous leaping of the babe in her Womb for joy. O what heavenly and heart ravishing joy did all this work in the holy heart of *Mary*! And that it did thus raise and ravish her heart, appeareth in *Maryes* holy and heavenly Answer, by the assistance of the

He

Holy Ghost, who now hath filled her heart, as he had done unto Elizabeth, as appeareth *Luk.* 1.46. &c. *to* 56. *and Mary said, my soul doth magnifie the Lord, and my spirit rejoiced in God my Saviour, for he regarded the low estate of his hand-maid, for behold from henceforth all Generations shall call me blessed, for he that is mighty hath done to me great things, and holy is his Name, and his mercy is on them that fear him from Generation to Generation, he hath shewed strength with his arm, he hath scattered the proud in the imaginations of their hearts,* &c. to ver. 56. Upon this speech of Maryes, eminent specimens of her faith and holiness may be remarked: but I shall pass them, & chiefly attend to the history: yet I cannot pass by this eminent pattern of holy conference, when Christians meet together, and what a fulness of spirit doth usually attend the Saints, when their meeting together is sanctified by holy conference and Prayer. I appeal in this case to the experience of all the Saints, that keep an holy watch. I mean not an extraordinary presence of the Spirit, but ordinary. We are great losers by being careless and slight in this great point of christian conversation. The time of Maryes tarriance with her Couzen Elizabeth, was about three moneths, *Luk.* 1.56. *and Mary abode with her about three moneths, and returned to her own house.* Maryes conception of our Lord Jesus, was about six months after the conception of John Baptist, *Luk.* 1.36. *this is the sixth moneth with her, who was called barren.* & Mary tarrying about three months with her, yet returned before the birth of John, she tarried till Elizabeth was very near her travail; for here are nine months mentioned. It were curiosity to enquire why she tarried not till the birth of John. When she came to Ioseph, we may justly conceive that she told him what had passed when she came to her Couzen Elizabeth, for the confirmation of his Faith and joy. And now having gone three months of her time, it appeared evident to Joseph, for the help of his Faith, that she was indeed with child, as she had said unto him, and that all these wonderfull things which Mary had told him were true, though at first they seemed to him incredible. Thus did the Lord mightily confirm the Faith and joy of these two precious Saints, yea and of all believers to the worlds end.

4. In this dark morning of the incarnation of our Lord Jesus before he was born, he was under a suffering that was great in the eyes of the Lord, that the Lord of Glory with his holy parents should fall under a taxation by the great, proud Lords of the world, from which the children, and this child especially, should have been free; but goe they must to be taxed. And whether this taxation was out of pride, that *Cæsar* might see the vast numbers of his Subjects (once a great failing in good David) or whether it was out of covetousness, to raise vast sums of money upon every taxed head, or rather out of both these carnal principles; yet sure enough it was an oppression, a suffering that fell upon our Lord Jesus before he was born.

Yea further, this matter exposed our Lord Jesus to a very great danger of Herod, who knowing himself to be a usurper of Davids crown, and being extreamly jealous of being outed of his Kingdome, and knowing also that all Israel was in expectation of the birth of the right Heir, who might out him of his Kingdome. Consider what an opportunity was put into his hand by this taxation to find out the right heir, for the manner of numbring Israel, was by numbring the Tribes, and Families thereof: Now all the royal Family of David were called to be taxed at *Bethlehem*; the Register and Genealogyes of David might have been searched, and there Ioseph and Mary, and the babe in her womb, might have been found ut by Herod: but the wise and mercifull providence of God, hid this rom him,

and he rested himself satisfied in the deep plot he had excogitated, by occasion of the wise men of the east, of which hereafter. Yea God so over-ruled this taxation, that he hath made it an eminent confirmation of our Faith: for behold here a most illustrious proof that Jesus Christ is of the house and line of the royal family of David: *Cæsar*'s act hath proved it, who thought of no such thing. And shall I say it is probable that our two Scripture Genealogies in *Matthew* & *Luke*, were taken out of Davids Genealogie, kept at *Bethlehem* the city of David? Where Herod might readily have found the right heir to Davids crown: But God hid it from his eyes. Again, by means of this taxation, Jesus Christ was born at Bethlehem, according to the Scriptures *Matth.* 2.5,6. And *Cæsar*'s act was over-ruled by God, to make this word to be accomplished. And lastly, *Cæsar* caused Mary to be far from home, where she was delivered, & laid aside out of all observation of her observers, touching the time of the birth of her first-born. And this is one of the forenamed Mantles, which the Lord drew over that Danger.

CAP. III.

The History of the birth of Jesus Christ, and the wonderful things that attended the same

THE admirable providence of God doth so over-rule all Nations, Persons, motions and affairs: that every juncture is timed and ordered according to the good pleasure of his will, and for the accomplishment of his Word & promises to his Servants. Who could have brought this to pass, that Mary must bring forth her son Jesus at Bethlehem, so far remote from Nazareth where they dwelt? But to accomplish this *Cæsar* must make a decree, to tax all the world, this must be executed in *Judea*; thither must Joseph and Mary goe. This Decree must comprehend the house of David, therefore all the royal Family of David, must at the time appointed, meet at Bethlehem: and all this must come to pass, when Mary was neer the time of her travail, *Luk.* 2.3,4,5. *All went to be taxed, & every one in his own city, Ioseph also went up from Galile, out of the city of Nazareth, into Iudea unto the city of David, which is called Bethlehem, because he was of the house and linage of David, to be taxed with Mary his espoused wife, being great with child.* When they came there, though they were all of the same tribe, family & kindred, yet living at such a distance, they had no private friend or acquaintance, unto whose house they could goe for shelter, and entertainment: but they went to some publick Inn, and there took up their lodging and place of abode: in which Inn, by reason of great resort at that time, all the rooms within doors were so taken up or ingaged, that there was no room for such a poor couple to be entertained; only there was a vacant end of an out-house, a Stable where horses use to stand, if he would accept of that he might. Necessity compelled them to accept it; for Maryes time of travail was at hand; it concerned them to doe the best they could. It is like Ioseph made what provision he could, and there took up his lodging, while he should tarry in the town. And here was Mary delivered, here was our Lord Jesus born, *Luk.* 2.6,7. *And loe it was that while they were there, the dayes were accomplished that she should be delivered, and she brought forth her first-born Son, and wrapped him in swadling clothes, and laid him in a Manger, because there was no room for them in the Inn.* Jesus Christ emptied himself of glory, and came into this world in a very mean condition; such was his low condition, that it was a great tryal to Faith; it was an evidence of strong Faith, to be able to look through these dark clouds & believe.

To

To believe him to be the Lord of Glory, the Saviour of the world, the King of Israel, who hath no outward form nor comliness, nor beauty that we should desire him. The Church did find this to be a very hard point, a great tryal of Faith. For this cause it pleased the Lord to illustrate this mean birth of Jesus Christ, with famous testimonies both from heaven and earth to strengthen the Faith of the Church. The testimony from heaven was given by Angels. *Luk.* 2. 8. *ad* 21. a famous History, and a great confirmation of the faith of the Church to the worlds end. It was a vision unto Shepards by night, wherein a glorious light of the Lord did shine about the men, which did much affright them, but the Angel did comfort them against their fears, saying *Fear not.* He telleth them he was a Messenger of joyfull tidings unto all people: he telleth them what the tidings is, *viz. Unto you is born this day in the city of David a Saviour, which is Christ the Lord,* the blessedest tidings that ever in a few words was told unto men. The Angel sends them to see, and giveth them a sign by which they shall know him, *ver.* 12. *this shall be a sign unto you, ye shall find the babe wrapped in swadling clothes, lying in a Manger.* The greatest humility that ever any king did manifest in this world. For the further confirmation of their Faith and ours, *suddenly there appeared a multitude of the heavenly host with the Angel, praising God and saying, glory to God in the highest, in earth peace, and good will towards men.* Here be three points in this heavenly Doxology, of high Instruction and Consolation. and so they departed away to heaven. Then the Shephards agreed to go see this thing that was come to pass, *The Shepards said one to another, let us now goe unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a Manger, and when they had seen they made known abroad the saying which was told them concerning this child,* the effect whereof upon the hearers was, *all they that heard it, wondered at these things that were told them by the Shephards.*

The Testimony from earth touching this Child was by the wise Men of the east who knew that the Jews waited for and expected a king and Saviour to be born, and come into the world, and they were divinely instructed and guided to come and see him, and worship him, and make their offering of homage and honour unto him; in which service, they were instructed and conducted by an extraordinary Star. And seeing they enquired after a king that was born, they went to the Kings Court to Herod, to enquire after him, *Math.* 2. 2. *saying, where is he that is born King of the Iews? for we have seen his Star in the east, and are come to worship him.* Now King Herod is eminently informed that Jesus Christ is born, who would, as he doubted, out him of his Kingdome. The effect of this tiding is, *ver.* 3. *When Herod the King heard these things, he was extreamly troubled, and all Jerusalem with him,* especially such as were of his faction and apostacy. Herod contrived how he might be sure to find him out, and get him into his hands, and then resolved what to doe with him. For this end, *First, ver.* 4. He gathered all the chief Priests and Scribes of the people together, and demanded of them where Christ should be born? They answered v. 5. *In Bethlehem of Iudea; For thus it is written by the Prophet, v.* 6. *And thou Bethlehem in the Land of Iudah, art not the least among the Princes, for out of thee shall come a Governour that shall rule my people Israel. Then Herod sent them to Bethlehem,* v. 9. *when they had heard the King, they departed, & when they were departed, lo the Star which they had seen in the east, appeared to them, again & went before them, till it came and stood over where the young child was: when they saw the Star, they rejoyced with exceeding great joy.* It seemeth they had no sight of the

Star all the time they were at the Court, and whether they had sight of it in their journey to Ierusalem, it is not said. But now that Star that had appeared to them in the east, appeared to them again, and conducted them to the very place where the child was, and when they were come into the house, *viz.* the Stable, the poor chamber where Mary Lay in, and where our Lord Jesus was born. They saw the young child, with Mary his Mother, and fell down and worshipped him, and when they had opened their treasures, they presented to him gifts, gold, frankincense and mirrhe.

They were men of great Faith, that could believe him to be King and Saviour, whom they found in so poor a Cottage, and in so poor a condition; but divine faith built upon Divine Testimony, can bear down all Objections of carnal and humane Reason, this faith of these strangers was a strengthening pattern to all believers, especially to Joseph and Mary, who were now in great danger. Herod having such assured notice of the birth of Jesus Christ at *Bethlehem*. What ever the danger was, they attended upon the Lord, to obey all his Laws and Institutions, to fulfil them according to the Word. Therefore, *Luk.*2.12. when eight dayes were accomplished, for circumcising of the child, his Name was called Jesus, which was so named of the Angel, before he was conceived in the Womb. Whether this service was performed in the stable, where he was born, nothing is said of it. but we may justly conceive that some of the godly hearing of these eminent and Divine Testimonies, touching this child, had removed them to some fitter place, before the eight dayes were accomplished, and it may be, out of the City, if they were aware of the danger, that the child and his parents also were in. But where the Scripture is silent, why should we speak?

There be yet two Laws more to be performed; for, *Luk.*1.39. they performed all things according to the Law. The two Laws remaining were the purification of Mary, and the dedication of the child unto God, which were to be performed after thirty three dayes more. Obedience to both these Laws they diligently performed, both for time and place, *Luk.*2.22. and when the dayes of her purification according to the Law of Moses were accomplished they brought him to *Ierusalem*, and presented him to the Lord, as it is written in the Law of the Lord, *every Male that openeth the Womb, shall be called holy to the Lord.* And to offer a Sacrifice according to that which is said in the Law of the Lord, *a pair of Turtle doves, or two young pidgeons* which is the poor womans offering, thus did they perform all things according to the Law of the Lord.

In this low condition of our Lord, & in these black dark times, which were now at the dore, the Church did need strong confirmations of Faith, to believe that this babe is the Messiah, the Saviour of the World, the King of Israel. Therefore the Lord did now provide two eminent and heavenly Testimonies by two eminent reverend and holy persons, old Simeon, and old Anna, who were wrought by the Spirit at this time into the Temple, and there did give their publick Testimony touching this babe, that he is the Lord our Redeemer, *Luk.*2.25, *ad* 39. The first Testimony is given by old Simeon, whose person is described, *ver.*25. *behold there was a man in* Jerusalem *whose Name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.* This holy man had a preparatory Revelation by the Holy Ghost, which is expressed, *ver.*26. it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ. This man his coming at this time into the Temple, was by an Impulse of the Spirit of God, which is expressed *ver.*27. and he came by the

Spirit

Spirit into the Temple, and just then the Parents brought in the child Jesus, to do for him after the custome of the Law. Then did this reverend old man, take the babe into his arms & praised God, *ver.*28. *then took him up in his arms and blessed God and said, ver.*29. *Lord, now lettest thou thy Servant depart in peace according to thy word,* namely that particular promise that the Holy Ghost had told him, *that he should not dye till he he had seen the Lords Christ,* and now he seeth & hath him in his Arms, and saith,) *ver.*30. *for mine eyes have seen thy Salvation, which thou hast prepared before the face of all people: a Light to lighten the Gentiles, in the glory of thy people Israel.* This illustrious Prophesy touching this babe, by this reverend aged man, did put the hearts of Ioseph and Mary into a great wonderment, *v.*33. *And Ioseph & his Mother marvelled at those things which were spoken of him:* whether they expressed their wonderment to this reverend man, it is not said, but it is probable they did, because he turneth his speech to them, *v.*34. *And Simeon blessed them, and said to Mary his mother, behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yea a sword shall pierce through thine own Soul also) that the thoughts of many hearts may be revealed.* Though his mother was happy in bearing him, yet must look to share in the calamityes that will follow the entrance of the Gospel, and in the sufferings which Jesus Christ must undergoe.

The other reverend and aged witness is old Anna, whose person is described, *ver.*36.37. *Anna a Propheteſs the daughter of Phanuel, of the tribe of Asser, she was of a great age, and had lived with an husband seven years from her virginity, and she was a Widdow of about eighty four years, who departed not from the temple, but served God with Fastings and Prayer, night and day, and she coming in that instant, gave thanks likewise to the Lord, and spake of him to all that looked for redemption in Israel.* Though her words are not particularly expressed, yet the scope of them may be gathered from these words. *She spake to all them that looked for redemption in Israel.* All these things are mighty confirmations of Faith, and all very needful, especially for Mary and Ioseph considering the sad dayes that are coming upon them.

CAP. IIII.

The first bloudy Persecution that befell our Lord Jesus Christ while he was an Infant, by the cruelty of Herod.

Herod knew himself to be an usurper of the crown of David, and Kingdom of Judah: He knew that the Jews waited for a Redeemer, a king, a branch of the stock of David; and now he was eminently informed by the wise men of the east, that the king of Judah, the right heir of the Kingdome of David was born, and that he was born at Bethlehem, therefore his politick wicked heart doth presently plot and contrive how he may lay his bloudy hands upon him. He could not tell, nor could they inform him how long he had been born: therefore to make sure of that, he craftily and privily called the wise men, and asked them how long it was since the star first appeared to them? supposing he might be born at the first appearance of that star. Therefore *Matth.*2.7. *he privily called the Wise men and enquired of them di igently what time the Star appeared? who answered, that it had appeared to them two years.* Math.2.16. Thus hath he digged deep, and laid his plot so, that he would be sure (as he thought) to find him out: Which being done, *Mat.*2.8. he sent them to Bethlehem with this Order and appointment, *Goe search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.* What worship he intended to doe unto him,

may justly be interpreted by his after acting in that matter. he meant to have worshipped him with the sword. Thus was this bloudy Persecution plotted and contrived in the jealous and bloudy heart of *Herod*. He made no doubt, but that as these wise Men came first to him to enquire after the child, so they would in good manners have taken their leave of him at their departure, especially he having ordered them so to doe. It is not said that they did make a promise so to doe, or that he required such a promise of them, in policy he would not so doe, lest they should have smelt something thereby. But they, when they had found the Child, worshipped him, and made their offerings to him, *Mat.*2.12. *being warned of God in a dream that they should not return to Herod*, (they being under no ingagement so to doe) they departed to their own Country another way. How easily might Herod have found out both the Parents and the child, by searching Davids Genealogy, which *Cæsar*'s Taxation had caused to be searched and made publick at Bethlehem. Or how easily might he have apprehended him, by laying wait for him in the Temple, when the child was publickly dedicated to God? But God hid these means and opportunityes from him, they came not into his heart, because he rested and confided, as carnal Politicians use to do, in his own deep & cunningly contrived Stratagem.

This likewise also was a wonderfull wisdome of God, to delay Herod from stirring in this matter, for about six weeks time, whereby opportunity was given to Joseph and Mary to perform all that the law required: For it behoved Jesus Christ to fulfill all righteousness and perfectly to observe the law of God: and he did so. But this is to be observed also; how the active and passive obedience of Jesus Christ are complicated together; and though these actions were the fulfilling of Ceremonial Laws, yet they were acts of moral obedience to the first and second Commandments.

When our Lord Jesus Christ was publickly dedicated to God in the Temple, it is like thousands of people were present, and those famous Testimonies touching this Child by those holy and reverend persons Simeon and Anna rang among the people and were greatly spoken off, and magnified, which would soon come to Herods Ear, either by his spyes, which Tyrants use to have abroad, especially at such publick Assemblies, or by the fame thereof, that would sound loud among the people. This News would gaster him. Now he presently layes out to apprehend that child, but behold & admire how the wisdom of God prevented him, that night, Math. 2. 13, 14. *behold an Angel of the Lord appeared in a dream, unto Joseph saying, arise, take the young child and his Mother and flee into* Egypt, *and be thou there, until I bring thee word for Herod will seek the young child to destroy him, when he arose he took the young child, & his mother by night & departed into* Egypt. Next morning (early no doubt) Herod sent to seek for the child that was yesterday dedicated to God, of whom such divine Oracles were publickly delivered. But neither Parents nor Child could be found, no doubt he would send to *Bethlehem*, & all places thereabout, but they could not be found. Then would he send for the wise men of the East whom he had sent unto *Bethlehem*, and there they found tydings, that those wise men had found a young child born in a stable, and laid in a manger, instead of a Cradle, that they worshipped him, and offered gifts unto him, of gold, Frankincense and Myrrh, which when they had done, they departed home unto their own Country. When Herod heard this he swelled with rage extreamly, what have they mocked me thus? have they disappointed me of my designe? we may well conceive that all these disappointments in a matter of so great importance, would blow up the Tyrant into

into an horrible rage. Carnal Polititians have seldome patience to bear such disappointments; now his cruel heart would put him upon his first conceived plot, when he privily enquired how long the Star had appeared in the East, *Mat.* 2.16. then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men, this sheweth, he stayed not long before he fell upon this persecution. The lamentation which this cruel slaughter raised, is best set forth by the Scripture, *Mathew* shewing that it was a fulfilling of the Prophesy long ago written by Jeremiah. *Math*, 2.17, 18. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, *in* Ramah *was there a voice heard, lamentation and weeping, and great mourning*, Rachel *weeping for her Children, and would not be comforted, because they were not.* How many hundreds if not thousands of these Innocent babes were martyred for the sake of Jesus Christ, in that populous and prolifick Nation, we cannot tell, but we shall know at the day of Judgement when all these things shall be opened and judged by our Lord Jesus, who was thus cruelly persecuted by Herod, it was Jesus Christ that they struck at, though the blow missed him, and fell upon these innocent babes. This flight of Joseph and Mary, and the Child Jesus into *Egypt*, is to be numbred among the great sufferings of Jesus Christ, and was occasioned by a sore and bloody persecution, he fled for his life, when he fled from under Herods Jurisdiction he was forced to fly from the Communion of the Church, from the Temple and publick worship of God, which his Father David had experienced to be a very black cloud, a bitter distress, he fled to *Egypt* the place of Israels bondage, sorrow, and affliction. Lo now Israel is in *Egypt* again, he is an exile from the Church, and fled into the world to save his life. in this sad place and case he lived, even so long as Herod lived after the birth of Jesus Christ which was about two years, all which time Jesus Christ suffered in his person, and he suffered in his Saints, *Isai.* 63.9. *in all their afflictions he was afflicted*, when the innocent Infants were martyred for his sake, he suffered with them when their Parents lamented, when Rachel mourned, & would not be comforted, he suffered with them, when his Parents Joseph and Mary fled under the terrour of Herods persecution for their lives, he suffered with them, and not only in their flight, but also in all the sufferings that followed he suffered with them. Yea, in all these sufferings he suffered more then any, yea, More then all his Saints suffered, with whom he was a co-sufferer, for he suffered as our Saviour, *Luk.* 2.11. *unto you is born a Saviour*, he was in that Office from his birth, *Isai.* 9.6, 7. *unto us a Son is born, unto us a Son is given, and the Government shall be on his shoulders, and his Name shall be called wonderful, Counsellour, the mighty God, the Everlasting Father, the Prince of peace*, &c. & behold all this is now in performing, for the Child is born, the Son of David is given to the Church, and he is about his great and glorious work for the Redemption of Israel. he is no sooner born, but he is a sufferer, he is born in the Office of a Saviour, all his works and sufferings are Effects of his Office, when he fulfilled the Law, he did it as a publick person, our Saviour, our second Adam when he suffered, he suffered as a publick person, fulfilling the penalty of the Law. The second Adam suffering for the first Adam, and for all the Elect of God, who were committed to his charge to deliver them. All the obedience of this person both active and passive are pure, perfect, and meritorious. The sufferings of this Child Jesus are not so much to be attended as they proceed from Herod, who was jealous of loosing his Kingdome over Judea, and opposed him only upon that account.

But

But the sufferings of Jesus Christ who ever was the Instrument thereof, are upon an higher account, *viz.* to satisfie vindictive justice, according to the Covenant that passed betwixt the Father and the Son, in the behalf of Adam, and his Elect Seed. This is the internal and spiritual Character of all the sufferings of Jesus Christ, even from his first Incarnation, and from his birth, his first entrance into the Flesh, into this World, was attended with great sufferings. And as his life was the pretious life of a publick person, so all his sufferings were the sufferings of a publick person, the Redeemer of Gods Elect.

And this is to be noted, that in all his sufferings, he did attend unto, follow divine Counsel. he did not rashly, or without cause or call, either expose himself to danger, or engage into any difficulties, alwayes he attended unto the command, and direction of the Lord, what ever the Lord appointed to him, that he did, and suffered, in all which he is an holy pattern unto us in all our sufferings. And when we celebrate in our Sacramenatl worship, the sufferings of Jesus Christ, we celebrate all his sufferings, even from his first incarnation: and these sufferings in his Infancy, for all his sufferings are of the same kind and nature.

In this their flight into *Egypt*, and tarrying there till the death of Herod, the wise over-ruling providence of God did accomplish two eminent favours for them

1. He compleated the Mantle which he drew over the birth of Jesus Christ, which was (very probably) some dayes sooner then the time of their compleating the marriage, in the sight of men would be correspondent unto; for after her Conception, she brought forth her first born, according to the ordinary time of of the life of man, and that was some distance of time afore the strict account of the time of the consummation of the marriage would allow, in which case, some observers (no doubt) were busying themselves; but now they being sent away to *Egypt* and there abiding till the death of Herod, all memory of such a critical observation was utterly removed out of the way. 2. It may justly be here enquired how this poor couple with their babe subsisted, in their long flight and tarriance from home, and that among strangers in a strange land. What provision had they for their sustenance? In this matter Gods eminent providential care over them appeared: for the wise men of the east offered gold, frankincense and myrrh, which were worth gold in Egypt. And hereby the Lord made a supply of provision for their subsistence, to bear all their charges, in this difficult and chargeable flight. O what a sovereign high hand of God is here magnified, to provide and send men from the *East*, among other ends, to bring sustenance and provision for Joseph, Mary and Jesus in their flight into *Egypt*! This persecution that Herod raised against Jesus Christ in his Infancy, was the first entertainment that he had among the Jews, and it was very sharp, but reached not his life, he had other things to do and accomplish in this world, before he left it. We read of no more persecutions that he suffered, until he entered his publick Ministry, and then the chief Priests, Scribes, and Pharisees, hypocrites were his persecutors, and they did so malitiously, cunningly, and effectually follow the matter, that they persecuted him to the death; under their hands he finished his sufferings in this life, which he came into the world to undergoe.

Cap.

CAP. V.

The Return of Jesus Christ out of Egypt into Israel the Church of God.

THough Gods dearest children may be banished out of the Church into the world, yet they have no quiet and rest to continue there. Godly hearts long for the enjoyment of Gods presence in his instituted worship. They can find no rest in their souls, so long as they are at a distance from the visible presence of God. David is a lively Type of all this, that Jesus the Son of David suffered. *Psal.* 84. *per totum.* is a very lively description of the frame of Davids heart, in the time of his banishment and flight: and hereby is set forth with what frame of heart Jesus as Mediator, and his parents were exercised, in the mournfull time of their residence in *Egypt*, all which time, is a part of the suffering times of Jesus Christ in this world, whereby he sanctified such a condition, to his servants, when he shall so try them. O what longing desires were in their godly hearts to leave that dead world, lying in Egyptian darkness, and to come into the light of the Lord, in the Land of Israel, *Psal.* 84. 2. *My Soul longeth yea even fainteth for the Courts of my God: my heart and my flesh cryeth out for the living God.* But they were commanded to tarry till the Angel should bring them word, and call them to return. *Matth.* 2. 13, *Be thou there till I bring thee word.* They were commanded to attend to divine direction in all their motions. It was a great help to their holy hearts, to be and stay in that dark land, because God sent them thither: it was also a great help to them in patient waiting for deliverance, because they had a promise that deliverance should come: For these words [*till I come*] express a purpose in the heart of the Lord to come, who never faileth to accomplish all his purposes of love to his children: and it is a promise to tell him when it will be fitting and safe for their return.

When the time was come, the Angel came according to his promise, *Matth.* 2. 19. 20. *But when Herod was dead, behold an Angel of the Lord appeared to Joseph in a Dream, in Egypt, saying, arise and take the young child and his mother, and goe into the Land of Israel; for they are dead that sought the young childs life. This was done,* Mat. 2. 15. *that it might be fulfilled which was spoken by the Prophet,* Hos. 11. 2. *Out of Egypt have I called my Son.* Gods calling of Israel out of Egypt, was a Type of his calling his Son Jesus out of Egypt. And this is to be noted, that he sends him out of Egypt into the land of Israel; out of that dark world, into the Church where Gods presence was, and where the light of God shined, where the communion of Saints was to be enjoyed. And when he cometh there, he leaveth him to act according to his prudence. And hereby the Lord put them into another dark and difficult tryal, as will presently appear.

Joseph obeyeth (gladly no doubt) this divine Direction, *Mat.* 2. 21. *He arose and took the young child and his mother, and went into the Land of Israel.* Vnto what place he went, it is not said, but he soon heard that *Archilaus* reigned in his fathers stead. Joseph understanding him to be ambitious of the Kingdome, as his father Herod had been, he feared to goe into Judea. And now was he in a great straight. No doubt they cryed to God for further divine direction, whether to goe. Then did the Lord give them a further particular direction, *Mat.* 2. 22. 23. *being warned of God in a dream, he turned aside into the parts of Galile, and came and dwelt in a city called Nazaret.* This place the Lord did appoint for the place of the education of the child. Galile was under another jurisdiction: it was a more obscure place

where nobody would look to find the King of Israel, the Messiah. It is called Galile of the Gentiles, *Mat.* 4.15. And Nazaret was an obscure place, out of which no body looked for such a Branch to grow and spring. *Joh.* 1.46. Good Nathaniel said, *can any good thing come out of Nazaret?* And as this might be an inducement to go thither, because Nazaret was their own city, *Luk.* 1.26,27. The place where Joseph and Mary dwelt, before, and at the time of her Conception, and where they had (no doubt) many godly friends and acquaintance, who would desire their return thither. And above all other inducements, *Matthew* taketh notice of the divine Prophesy, *Mat.* 2.23. *that it might be fulfilled which was spoken by the Prophets, and he shall be called a Nazarene*, that is the BRANCH, so he is called, *Isa.* 11.1. and other places; for from this word, the city Nazaret had its name. Thus we see the tender care the Lord had over this bleated *Branch*; and how serviceable the Angels were unto Jesus Christ.

CAP. VI

The History of the holy life of Jesus Christ in the time of his Child-hood.

SO much for the History of Jesus Christ in his Infancy, and what sore Persecution he suffered while he was an Infant; which was prophesied of, *Psal.* 22.9,10. *Thou art he that took care of me in the womb, thou didst make me hope when I was upon my mothers breasts, I was cast upon thee from the womb; thou art my God from my mothers belly.*

The life of Jesus Christ may be set forth in four Periods,

1. His *Infancy*, of which we have already spoken.
2. His *Childhood*, the history whereof is recorded, *Luk.* 2.40. *ad* 51.
3. His *Youth*, the history whereof is recorded, *Luk.* 2.51,52.
4. His *Ripe Age*, in his publick Ministry.

His Childhood is

1. Described. *ver.* 40.
2. Illustrated, by one particular history at the finishing of his childhood, & beginning of his Youth, *viz.* when he was about twelve years old, *Luk.* 2.41. *ad* 51.

Although this Instance only is recorded, yet no doubt there were many more eminent and observable passages in his life. And why the Lord hath said so little of his eminent life, and so much of his sufferings and Death, is a point worth searching into. This I may say, that in this life we have most need to feed, meditate upon, and improve the Sufferings and death of Jesus Christ. At the day of Judgment, and in heaven, we shall be more capable to behold and improve the history of the holy life of Jesus Christ, and his heavenly Sayings and Doings.

The Childhood of Jesus Christ is described by four things,

1. *He grew.*
2. *He waxed strong in Spirit.*
3. *He was filled with Wisdome.*
4. *The Grace of God was upon him.*

Here behold the most excellent Child that ever was born of a woman, a most high and glorious pattern for all good Children to set before them, as an high mark to make towards. John Baptist was a famous Child, he was conceived by Faith, as Isaac was a child of Prayer, his birth foretold by the Angel, who spake many

many and great things of him, *Luk.* 1.13. *The Angel said, fear not Zacharias, for thy prayer is heard, & thy wife Elizabeth shall bear thee a Son, & thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoyce at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mothers womb, and many of the children of Israel shall be turn to the Lord their God. And he shall goe before him in the spirit and power of Elias, to turn the hearts of the Fathers to the children, and the disobedient to the wisdome of the just to make ready a people prepared for the Lord.* Lo what marvelous things are spoken by the Angel touching John. And when Zacharias objected, and made difficult to believe what the Angel had said touching his having a child, he gave Zacharias such a sign, as made this matter observable to all Israel: for he was struck dumb till John was born. And what the Angel had said touching his being filled with the Holy Ghost from his mothers womb, *ver.* 15. was performed, *ver.* 41, 44. As soon as Elizabeth heard the voice of Marys salutation, the babe John leaped in her womb for joy. His birth was very observable. At his Circumcision his fathers dumb tongue was loosed, and his mouth opened to praise the Lord. And he was filled with the Holy Ghost, and prophesied both touching Jesus Christ, and touching John Baptist, that he should goe before the face of the Lord, to prepare his way, according as the Angel had foretold. Many more things are spoken of him in this Prophesy: so famous were these things about John, that *Luk.* 1.66. *All that heard these things, laid them up in their hearts saying, what manner of child shall this be? and the hand of the Lord was with him.* and ver. 80. *the child grew, and waxed strong in spirit.* Two of the very same words that are spoken of Jesus Christ *Luk.* 2.40. are spoken of John. Behold here this child John, was the most famous child (of a meer man) that ever was brought forth into the world. But notwithstanding all this, he was not comparable to the child Jesus, as may be made to appear in many and great respects; yea in those two things that are said of John in the same words wherein they are said of Jesus, *viz. that he grew and waxed strong in spirit*, there is a wonderfull difference betwixt John and Jesus,

1. John was a Son of fallen man, under the stain of Original Sin, though he was very early sanctified, even in the womb, three months before he was born: yet by nature he was defiled and stained with Original Sin, by reason of the just imputation of the guilt of Adams sin unto him: for thus sin is propagated from Father to child, all the posterity of Adam being in his loins. The Embrio in the womb is not a Man, till it be quickned with an immortal Soul: though it hath principles of natural growth, yet till it be united and quickned with an immortal Soul, it is not Man kind, and the Law taketh no hold on it. And that the body is thus prepared in the womb, before the immortal Soul is creatingly infused into it, and united; doth appear, (as I conceive) in that law of God, *Exod.* 21.22,23. *If a man strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished according as the womans husband will lay upon him: and he shall pay as the Judges determine: but if mischief follow, then thou shalt give life for life.* See here, that a woman may be so hurt, as to lose her Conception but it is not murder, if her Conception was not quickned with an immortal Soul. But if it were quickned, it is murder, and life must goe for life. So soon therefore as the conception is quickned with an immortal Soul, it is a man, a Son of Adam, and now the Law taketh hold on him, vindictive justice doth judge him guilty of Adams sin, because he was in Adams loins. Thus is sin propagated, and punishment inflicted, he is punished with Original sin by the justice of the law.

This

This was John Baptists case, he was under the vindictive sentence of the Law, though the Holy Ghost soon took possession of him, by the coming of Jesus unto him, and sanctified him, by uniting him unto Jesus Christ, and brought him into a state of grace and salvation by Jesus Christ, thus it was with John, but it was far otherwise with Jesus Christ, for he was without sin, *Heb.* 4.15. though in other things he was a man like unto us, yet in this point there was a great difference, he was without sin.

2. John Baptist was begotten after the ordinary way of Generation of all mankind that were in the loins of Adam, by Zacharias and Elizabeth. But Jesus was *conceived by the Holy Ghost in the womb of a Virgin, and therefore that holy thing that was born of her is called the Son of God. He was made under the Law*, Gal. 4.4. as a rule of the life of man, but the vindictive justice of the Law had nothing to say unto him, because he had no sin, vindictive justice had no more to say to Jesus then it had to say to Adam at his first Creation. Adam was created under the Law as a rule of life, but vindictive justice had nothing to say unto him, untill he had sinned; but so soon as he had sinned, then the Law condemned him, and punished him. Jesus was in the state of innocent Adam, and so under the Law as a rule of life, but not in the state of fallen Adam, to be under sin and vindictive justice.

When Jesus Christ performed the Office of a Mediator, and stood as a publick person, by voluntary dispensation, he suffered the guilt of Adams sin, and all our sins to be imputed to him, as to our Surety, he voluntarily submitted to vindictive justice, to punish him in our stead, but in his personal state he was as pure from any stain of sin, as Adam was at his first Creation, so that herein was a great difference betwixt Jesus and John.

3. John was but a man, a meer man, as other of mankind be, but Jesus Christ was God and man in one person. The second person in Trinity did assume this holy thing, this humane nature, this pure spotless thing, and made it one person with himself, a Mystery eternally to be admired, and herein Jesus did infinitely excell John.

4. The humane nature of Jesus had the Image of God in him in all perfection, whereby he was able to keep the Law of God, under which he was made purely, perfectly and meritoriously. And that, not only as Adam was able to do at his first Creation, but infinitely more excellently, because he is God-man. But it was far otherwise with John, for he had Gods Image but in part, even so much as Jesus Christ by his Spirit through free grace saw meet to dispence unto him, which though it was in greater measure then other men, or Prophets, yet infinitely short of Jesus Christ, and he kept the Law according to the measure of grace and assistance which he received from Iesus Christ, and he needed a pardon from Iesus Christ, of his infirmityes and failings in his obedience; and therefore Iohn doth justly diminish himself in respect of Iesus Christ, *Math.* 3.11. *whose shoes I am not worthy to bear*, Mark. 1.7. *whose shooe-strings I am not worthy to unty.*

1. In the description of this holy child Iesus, the first thing that is said, is [*he grew*] he was an Infant young and tender, *Math.* 2.9, 11. *the young child*, from Infancy he grew up to child hood, *Isai.* 53.2. *he shall grow up before him*, in this Iesus was like to all other of mankind, the whole humane nature of Iesus grew, both body and Soul; he grew as we do. The Soul when first created is a spiritual creature immediately created out of nothing, created with its principles in it self, as the heavens and Angels were, and hence it is immortal, yet it is created a young tender little Soul, fitted for a young tender little body, and when it is infused into the

the tender Embrio in the womb, they grow together (I take boldnes's thus to expres's my thoughts with submission) as the body, which is the receptacle of the Soul, groweth in bigness and capacity. So the Soul groweth with it, the matter for supply of growth for the Soul, is an effect of a creating work of God, the infinite power of God doth manage it. Whether it be by the supply of new spiritual matter, or rather by the extension and acting of the first created matter of the Soul, man dot not know, at least I do not know, nor am I able to resolve it, but I rather incline to think, that the young Soul groweth by extension of the spiritual matter of the Soul, created at the first infusion of it, and not by addition of new matter. Much spiritual matter may be admirably contracted and admirably extended, Air though a gross matter in comparison of spiritual matter, may be much contracted, and extended, yea, fleshy matter may be extended and contracted exceedingly, as the womb is; much more is the Soul of man capable of extention; therefore the growth of young Souls may be by an orderly extension of the first created matter of them, but it is performed by the powerful operation of the Spirit of God. The Soul of Iesus grew, as the Souls of all mankind grow. The Soul of Iesus Christ is a wonderful, great, and glorious Soul, the greatest that ever was, and most capable of grace and glory. The body of Iesus grew, the growth of the body is better known to us, perceptible to sense, and we know that the growth of the Body is by addition of new matter, which is food, the body of the Infant in the womb is fed by the navel string, when it is born, it is fed by the mouth, but this matter of food is altered, digested, carryed through variety of curious shops of wise and wonderful operation, and is sent into every part of the body for its nourishment and sustentation, this is a secret and powerful operation of God, above the reach of man, to turn our food into blood, Flesh, Bones, Sinews, Veins, Arteryes, &c. it is a wonderful work of God above the skill, knowledge, or ability of man. Again, to add a proportionable increase to every Limb and part this is another wonder in the ordinary subsistence and sustenance of the life of man. Again, to increase every Limb to such a bigness, and there stay, add no more increase, all this is performed by the divine power of God, Again, to sustain the bulk of the body by addition of food, without augmentation of any Limb, or part of the body, this is another of the wonderful works of God in the sustenance of the body of man. These particular meditations concerning the growth of the body of man, and in the same manner of the growth of the body of Iesus Christ should raise our hearts to admiration at the wisdom, power, mercy, goodness of God, that we have dayly experience of, yea hourly, continually. And hence we see a cogent Argument to oblige us to pray and give thanks alwayes, when we eat and drink. And so when we eat at the Lords Supper; where our souls are eminently fed with spiritual food, in a spiritual and wonderful manner, by outward signs of eating and drinking, such matter of sustenance as the Lord hath pleased by his wisdom and Institution to dispence. In all these meditations about our bodily estate, sustenance and preservation, it is good to sing with David, *Psal.* 139. 13, 14, 15, 16, 17. *for thou hast possessed my Reins, thou hast covered me in my mothers womb, I will praise thee: for I am fearfully and wonderfully made, marvellous are thy works, and that my Soul knoweth right well, my substance was not hid from thee when I was made in secret, and thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them, how precious are thy thoughts unto me O God, how great is the sum of them?* It is an addition of wonders, that as the body groweth in bigness, ability and capacity for the Soul to act in, and by;

so the Soul grows to its appointed bigness and capacity for action, and no bigger then God hath appointed; the chief time of the Souls moral growth is after the body hath done growing. There is great difference of Souls, though we see and know the increase of the Body, but know not the wisdom and power of God how he doth perform it, so we are much more ignorant how the Lord performeth the growth of Souls, and how the Soul is adapted & fitted to the body, & that in every part, and unto every purpose; It is also wonderful to observe the different bigness of Souls with the adapting of the body for the Soul, it is better to say, the body is fitted for the Soul, then to say the Soul is fitted for the body, though both be true. Gluttons and drunkards, and unclean persons, and lazy, &c. do spoyle their bodies and unfit them for their Souls use, it is a point of great wisdom to govern and order the body for the use and service of the Soul. Again, we may observe great likeness and unlikeness of bodyes and Souls, which cometh to pass by a wonderful and powerful operation of Gods wisdom, the foundation whereof is laid in the first matter of the body, and so in the created matter of the Soul, bodily port, complection, features, gestures, dispositions, inclinations, &c. are patronimick gifts and effects. Esther was a gallant woman, and was of the stock of Saul, who was a gallant man, none like him among all the people, and yet there were gallant men at that time in Israel. Both body and Soul of Jesus Christ were extraordinary, therefore he grew in a more eminent and excellent manner then any of mankind. His humane nature, both body and soul, were making fit and preparing to be a sacrifice to God for the sin of man. *Heb.* 10.5. *a body hast thou prepared me.* And *Isa.* 53.10. *thou shalt make his soul a sacrifice for sin.* This was the greatest & best Sacrifice that ever was offered up to God. Therefore there was perfect work in the growth, governance and ordering of this child. I might here digress into the consideration of the admirable wisdome of God in the preparation of this blessed person to be a spotless Lamb, a fit Sacrifice for sin, offered to God for the sin of man. The life of this person was more precious then any other of mankind; yea more precious then all the lives of all mankind. The Iewish Sacrifices were but Bruits & vegetables; But Jesus Christ offered this precious Body & Soul, a reasonable Sacrifice. We are commanded to offer our selves to God a reasonable sacrifice, *Rom.* 12.1. for the mortification of our sin, and dedecation of our selves to the service of God: But Jesus Christ offered himself to God, to satisfie vindictive justice for the offence of sin. *Heb.* 9.26. *he hath put away sin by the sacrifice of himself and hath made an end of sin*, Dan. 9.24.

The second branch of the description of the glorious person of this holy Child Jesus, who was preparing to be made a Sacrifice to God for the sin of man, is expressed in these words, [*He waxed strong in spirit*] his humane nature was made under the guidance and governance of the Law, as Adam was in his first creation; that he might fulfill the law to the full satisfaction of rewarding justice, and receive the blessed inheritance of life according to the covenant of works as a reward of his meritorious obedience, and all this as a publick person, a second Adam in which the first Adam failed and fell short. Which glorious work, when he had finished he was to offer up himself to God, and dye for the sin of Adam and all the effects of it. So that this holy child Jesus was educated and trained up, in, and for a double service: by active obedience, meritoriously to keep the law, and obtain the life promised in the covenant of works, from the hand of rewarding justice: and by passive obedience, meritoriously to satisfie vindictive justice for the offence of man. That he might doe and perform all this, as his humane nature, both body

body and soul grew, and passed from infancy to childhood, from childhood to youth, and from youth to ripe age; and all this under the Rule of Obedience to the law of God. So in the second place, it is said, [he waxed strong in spirit] Yet see not but that I may adventure to call the first of these his natural growth; and the second his moral growth: it is not a soul growth only, but his body grew also in fitness to be serviceable to his holy soul and spirit; therefore it is a growth of the whole man. The same word is said of John, *Luk.*1.80. but it must be understood with great difference, according as their persons differed in eminency. John grew as a son of fallen Adam when regenerated doth grow. Jesus grew as the son of God, that touched not, tasted not of the fall of Adam. But as Adam in innocency should have grown, and much more eminently, John grew according to the measure of his capacity. Jesus grew in a wonderful higher measure of capacity. John had the spirit according to his measure, which was great in comparison of them that went before him: but Iesus had the spirit without measure.

Quest. 1. What is meant by Spirit? *Job.*32.8. there is a Spirit in man, and it is called the Spirit of a man, *Prov.*18:4. he will bear his infirmity by a stout and gallant resolution, he will bear any thing from the hand of man, as we see our Indians will, unto which they are trained up from their Child-hood, and it is infused into them as an honourable Character of a man of courage, but *a Spirit wounded by God who can bear?* The Spirit of a man is that part of Gods Image or likeness in a man, that fitteth him for action, his Spirit doth exert and draw him forth to action, and judgeth of his action, when he hath done it, *Job.*32.18. I am full of matter, the Spirit within me constraineth me, *Psal.*39,2,3. *my sorrow was stirred, my heart was hot, while I was musing the fire burned, then spake I with my tongue*, and when he hath acted his Spirit judgeth of his action by the rule, *Prov.*20.27. *the Spirit of a man is the Candle of the Lord, searching to the bottom of the belly.* The Spirit of a man naturally is carnal and unsanctified, 1 *Thes.*5.23. *sanctifie you throughout in body, Soul, and Spirit*, that which is called the Spirit of a man is chiefly (as I conceive) Conscience, because conscience constraineth us to action, and judgeth of our action when it is done, by carrying it to the Rule, and glass, which is Gods Candle, a wounded Spirit mentioned, *Prov.*18.14. is a wounded Conscience. Zeal is acted partly in Conscience, which exerteth action, *Job.*2.17. *the zeal of thy house hath eaten me up.* This zealous Spirit maketh a man devout to God in all dutyes of the first Table, just, loving, and benificent to man in all duties of the second Table.

Conscience is called the spirit of a man, because it is one chief seat in a man, where the ruling spirit of a man, sitteth, abideth and acteth. The spirit dwelleth in the whole man, in every faculty, especially in the Will, Conscience, and Understanding. All mankind are secretly acted by a spirit, either good or bad: the carnal sort are acted by the Devils spirit, *Eph.*2.2. *the spirit that acteth in the Children of Disobedience.* Thus it is ordinarily, though Gods Spirit may sometimes break in, yea effectually in such as shall be saved. But the Godly are acted by the good Spirit of God, *Rom.*8.11,13,14. *if the Spirit dwel in you, he shall quicken you. And if through the Spirit, ye mortifie the deeds of the flesh. and as many as are led by the Spirit of God, are the sons of God.* One chief seat or residence of the Spirit of God, is the Conscience, where he sitteth and overlooketh the understanding the will, the affections, the passions, and all the figments and imaginations. And hence Conscience chiefly raiseth the spiritual War, and sets all grace into action against all sin. The evil Spirit that ruleth in the carnal, hath his chief seat in imaginations, figments, affections and Lusts; and the smoak of them blindeth the

so the Soul grows to its appointed bigness and capacity for action, and no bigger then God hath appointed; the chief time of the Souls moral growth is after the body hath done growing. There is great difference of Souls, though we see and know the increase of the Body, but know not the wisdom and power of God how he doth perform it, so we are much more ignorant how the Lord performeth the growth of Souls, and how the Soul is adapted & fitted to the body, & that in every part, and unto every purpose; It is also wonderful to observe the different bigness of Souls with the adapting of the body for the Soul, it is better to say, the body is fitted for the Soul, then to say the Soul is fitted for the body, though both be true. Gluttons and drunkards, and unclean persons, and lazy, &c. do spoyle their bodies and unfit them for their Souls use, it is a point of great wisdom to govern and order the body for the use and service of the Soul. Again, we may observe great likeness and unlikeness of bodyes and Souls, which cometh to pass by a wonderful and powerful operation of Gods wisdom, the foundation whereof is laid in the first matter of the body, and so in the created matter of the Soul, bodily port, complection, features, gestures, dispositions, inclinations, &c. are patronimick gifts and effects. Esther was a gallant woman, and was of the stock of Saul, who was a gallant man, none like him among all the people, and yet there were gallant men at that time in Israel. Both body and Soul of Jesus Christ were extraordinary, therefore he grew in a more eminent and excellent manner then any of mankind. His humane nature, both body and soul, were making fit and preparing to be a sacrifice to God for the sin of man. *Heb.* 10.5. *a body hast thou prepared me.* And *Isa.* 53.10. *thou shalt make his soul a sacrifice for sin.* This was the greatest & best Sacrifice that ever was offered up to God. Therefore there was perfect work in the growth, governance and ordering of this child. I might here digress into the consideration of the admirable wisdome of God in the preparation of this blessed person to be a spotless Lamb, a fit Sacrifice for sin, offered to God for the sin of man. The life of this person was more precious then any other of mankind; yea more precious then all the lives of all mankind. The Iewish Sacrifices were but Bruits & vegetables: But Jesus Christ offered this precious Body & Soul, a reasonable Sacrifice. We are commanded to offer our selves to God a reasonable sacrifice, *Rom.* 12.1. for the mortification of our sin, and dedecation of our selves to the service of God: But Jesus Christ offered himself to God, to satisfie vindictive justice for the offence of sin. *Heb.* 9.26. *he hath put away sin by the sacrifice of himself and hath made an end of sin,* Dan. 9.24.

The second branch of the description of the glorious person of this holy Child Jesus, who was preparing to be made a Sacrifice to God for the sin of man, is expressed in these words, [*He waxed strong in spirit*] his humane nature was made under the guidance and governance of the Law, as Adam was in his first creation; that he might fulfill the law to the full satisfaction of rewarding justice, and receive the blessed inheritance of life according to the covenant of works as a reward of his meritorious obedience, and all this as a publick person, a second Adam; in which the first Adam failed and fell short. Which glorious work, when he had finished he was to offer up himself to God, and dye for the sin of Adam and all the effects of it. So that this holy child Jesus was educated and trained up, in, and for a double service: by active obedience, meritoriously to keep the law, and obtain the life promised in the covenant of works, from the hand of rewarding justice: and by passive obedience, meritoriously to satisfie vindictive justice for the offence of man. That he might doe and perform all this, as his humane nature, both

body

body and soul grew, and passed from infancy to childhood, from childhood to youth, and from youth to ripe age; and all this under the Rule of Obedience to the law of God. So in the second place, it is said, [he waxed strong in spirit.] Yet see not but that I may adventure to call the first of these his natural growth, and the second his moral growth; it is not a soul growth only, but his body grew also in fitness to be serviceable to his holy soul and spirit; therefore it is a growth of the whole man. The same word is said of John, *Luk.* 1.80. but it must be understood with great difference, according as their persons differed in eminency. John grew as a son of fallen Adam when regenerated doth grow. Jesus grew as the son of God, that touched not, tasted not of the fall of Adam. But as Adam in innocency should have grown, and much more eminently, John grew according to the measure of his capacity. Jesus grew in a wonderful higher measure of capacity. Iohn had the spirit according to his measure, which was great in comparison of them that went before him: but Iesus had the spirit without measure.

Quest. 1. What is meant by Spirit? *Job.* 32.8. there is a Spirit in man, and it is called the Spirit of a man, *Prov.* 18:4. he will bear his infirmity by a stout and gallant resolution, he will bear any thing from the hand of man, as we see our Indians will, unto which they are trained up from their Child-hood, and it is infused into them as an honourable Character of a man of courage, but *a Spirit wounded by God who can bear?* The Spirit of a man is that part of Gods Image or likeness in a man, that fitteth him for action, his Spirit doth exert and draw him forth to action, and judgeth of his action, when he hath done it, *Job.* 32.18. I am full of matter, the Spirit within me constraineth me, *Psal.* 39,2,3. *my sorrow was stirred, my heart was hot, while I was musing the fire burned, then spake I with my tongue*, and when he hath acted his Spirit judgeth of his action by the rule, *Prov.* 20.27. *the Spirit of a man is the Candle of the Lord, searching to the bottom of the belly.* The Spirit of a man naturally is carnal and unsanctified, 1 *Thes.* 5.23. *sanctifie you throughout in body, Soul, and Spirit*, that which is called the Spirit of a man is chiefly (as I conceive) Conscience, because conscience constraineth us to action, and judgeth of our action when it is done, by carrying it to the Rule, and glass, which is Gods Candle, a wounded Spirit mentioned, *Prov.* 18.14. is a wounded Conscience. Zeal is acted partly in Conscience, which exerteth action, *Joh.* 2.17. *the zeal of thy house hath eaten me up.* This zealous Spirit maketh a man devout to God in all dutyes of the first Table, just, loving, and beneficent to man in all duties of the second Table.

Conscience is called the spirit of a man, because it is one chief seat in a man, where the ruling spirit of a man, sitteth, abideth and acteth. The spirit dwelleth in the whole man, in every faculty, especially in the Will, Conscience, and Understanding. All mankind are secretly acted by a spirit, either good or bad: the carnal sort are acted by the Devils spirit, *Eph.* 2.2. *the spirit that acteth in the Children of Disobedience.* Thus it is ordinarily, though Gods Spirit may sometimes break in, yea effectually in such as shall be saved. But the Godly are acted by the good Spirit of God, *Rom.* 8.11,13,14. *if the Spirit dwel in you, he shall quicken you. And if through the Spirit, ye mortifie the deeds of the flesh. and as many as are led by the Spirit of God, are the sons of God.* One chief seat or residence of the Spirit of God, is the Conscience, where he sitteth and overlooketh the understanding the will, the affections, the passions, and all the figments and imaginations. And hence Conscience chiefly raiseth the spiritual War, and sets all grace into action against all sin. The evil Spirit that ruleth in the carnal, hath his chief seat in imaginations, figments, affections and Lusts; and the smoak of them blindeth the

understanding, yea and conscie nce too; perverteth the will, and all the powers o the soul, and inclineth them to evil continually: and by those doors he creepeth in, yea, sometimes breaketh into the hearts of the godly. Thus we see why Conscience may be called the Spirit of a man, and so the Spirit of Iesus, and of Iohn, may be their Conscience in a good part.

Q. 2. What is it to be strong in spirit? *A.* To be full of Grace, Zeal and Courage for God: so Jesus Christ was, *Joh.*2.17. when he was eaten up with Zeal, for the purity of Gods house and instituted Worship. *Act.*6.10. Steven was so full of the Spirit of grace and zeal in conscience for the Gospel of Jesus Christ, that none was able to gainsay or resist him, viz. with Scripture and reason, but with rage and stones about his ears, they did resist him, till they had killed this blessed Martyr. Jesus was strong in grace and zeal, and as he grew in years, and as his humane nature grew in capacity, so this Spirit grew in him, strong in Spirit, the word which the Holy Ghost useth, signifieth a growing in strength, as the word is used, 1 *Cor.*16.13. *quit you like men and be strong*, &c. very fully is it expressed in that Text, *Eph.*3.16. *that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man*, and thus did this blessed child Jesus wax strong in Spirit, in his Child-hood he grew up to be a mighty, powerful, gracious, zealous child.

3. The third branch of the description of this holy child Jesus, is in these words, (filled with wisdom) wisdom is that part of Gods Image in man, whereby he is capable of and furnished with divine knowledge and understanding, to be furnished with all the intellectual virtues, and that not only in knowing the rules of Art, but especially the Rules of Religion in the knowledge of the Scriptures. 2 *Tim.*3.15. *from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Jesus Christ*, Jesus Christ received his Fulness from God, and out of his Fulness we all receive, he is full of grace, *Joh.*1.14. when the word dwelleth richly in us *Col.*3.16. it filleth us with wisdom, so it dwelt in Iesus, and inriched him in all wisdom, as the vessels of nature grow greater in capacity, so the indwelling Spirit of God did fill them unto all fulness. This is as the child whom Solomon describeth, *Eccles.*4.13. a poor wise child.

4. The fourth branch of the description of this holy child Iesus, (the grace of God was upon him) that word (upon him) sheweth the meaning partly to be that visible port and outward carriage, the demeanour of his person in his conversing with men. This outward grace is that part of Gods Image, which shineth in the gravity and Authority of his port, gestures and actions, which command acceptation, *Deut*33.24. acceptable to his brethren, so was Jesus Christ, *Math.*7.29. *he spake as one having Authority*, Mark.1.22. and *Luk.*4.32. *his word was with power*, Joh.7.46. *never man spake as he speaketh*, Joh.18.6. as soon as he said I am he, they went backward and fell to the Earth, good gesture, good voice, good speech, gentle, grave, loving behaviour, such things make up this outward grace of God, in which, some persons both men and women are eminent. So was Jesus Christ, and yet more may be meant by that word.

Obiect. But here is a great Obiection, *Isai.*53.2, &c. *he hath no form nor comeliness, no beauty, that we should desire him.*

Answ. So Jesus Christ was in the worlds eye, *Isai.*53.3. *despised, rejected of men*, but in the Church save, that looked by faith and love, he was far otherwise, *Joh.*1.14. *we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth.* This glorious person thus furnished, accomplished, beautified, even

even from a child did lead an eminent humane life, in all humane excellencies & perfections: never any man like him, all his actions from a child were pure and perfect, in them all he acted as a publick person. He was born a Saviour, and was at no time devested of that office. He perfectly fulfilled the Law in all the duties of childhood: never had the world such a child in it.

Yet here was passive obedience also in all this, in many respects: all his glory was vailed from the worlds eye, by a poor, obscure low condition. Here might be great instruction both to children and parents, to all Believers, yea, and to all the enemies and dispisers of Jesus Christ: But I will pass on in attending to the History of his holy life and bitter Sufferings.

CAP. VII.

The History of one famous Act of Wisdome and Grace which Jesus Christ did at twelve years of age.

Luk. 2. 42. *ad* 51.

AND when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the dayes, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his Mother knew not of it. But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three dayes, they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions. And all that heard him, were astonished at his understanding and Answers. And when they saw him; they were amazed: and his Mother said unto him. Son, why hast thou thus dealt with us? behold, thy father and I have sought thee, sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them.

In this History we may observe diverse weighty things:

1. The time of it; *when he was about twelve years old*: an admirable specimen of the grace of God in him. The grace of Christ hath eminently shined to many children, especially in John Baptist in a most remarkable manner. Gods Grace hath shined in sundry of our youth and children, yea, in some of our Indian children since their praying to God; by which experiences, this history touching this blessed child Jesus is rendred possible. It is a Scripture Record, and it were great unbelief to doubt of it. The Lord hath given us this history for the encouragement both of Parents and children, to take pains with them betimes, to train them up in the knowledge of the Scriptures from a child, as *Timothy* was by his godly mother & Grand-mother. 2. *Tim.* 1. 5. & 3. 15. No doubt this holy child Jesus did in his child-hood utter many gracious words, and did many gracious actions; but it hath pleased God to record only this one, for the use of the Church in this world, and hath covered all the rest with the mantle of silence. God saw in his holy wisdome, that the lustre of this one act was enough to shine out: the rest are reserved to be opened, and admired at the day of Judgment, and in heaven to all eternity.

2. We see the religious conversation and practice of the godly in their personal attendance upon the publick worship of God, according to his divine institutions. We see also their religious and carefull education of their children and Youth, to go with them, and attend upon the publick worship of God, to be ac-

quainted with it, and accustomed to attend upon it, even from their childhood; as Hannah did by Samuel, 1 *Sam.*1.24. which greatly condemneth the practice of some in our dayes, who seldome bring forth their children to the publick worship of God. I have heard of some children of twelve yeers old, that never were present at a publick Sabbath worship of God; they know not what it is; such as live in dark places, in the out-skirts of the land, know little or nothing of Religion, of the service and worship of God.

3. Here is to be noted the time of their returning home, *viz.* when they had fulfilled the dayes, and finished the service and worship which God commanded; none of them slipped out, and got away to run home before the worship of God was finished, as too many of our people, especially our youth are too frequently wont to doe. The Parents of Jesus staid till all was finished, and the child stayed with them. It was their constant custome so to doe. O how good it is to uphold a constant, reverent waiting upon the Lord with godly fear; for our God is a consuming fire. Children must be trained up to serve God with reverence and fear.

4. See the godly Zeal of this holy child Jesus, for when the publick instituted worship was finished, he was not weary and hasty to be gone, glad to be out of the yoke of the service of God; it was not a weariness to him, as too often it is to us: yea not only to children, but to elder persons; both men and women are too full of this infirmity: tyred and weary of the service, glad to be gone. It was not so with Jesus; for when he might have been gone with his parents, when they went away after the worship was finished, yet he stayed behind them. And where stayed he? not in any common place or vain company, nor in any vain sports and pleasures, but he stayed in the temple, he went to the place of the education of youth, into the Schools of instruction of youth. A rare example for a child so to doe. Too many of our youth will stay behind their parents, and will not goe home in their company: but what stay they about? for no good, but for sport and pleasure: and where stay they? sometimes in common places, sometimes in profane places, in taverns, or other places where profane persons resort, where they may serve their pleasures and lusts, wherein they take more delight then in the service of God. O youth, youth, learn of this holy child Jesus, if you stay behind your Parents, or if you go not home to your Parents, let your tarryance be in the Temple, or in some service of God, or where you may do or receive some good!

5. Here see his Parents vigilant, diligent, and solicitous care of their Child when they missed him in their company, they went on the first dayes journy hoping that he was in the company of some of their kindred, or neighbours, and acquaintance, for they knew that he was civil, sociable and courteous; but at night, at that first dayes journeys end, they searched for him, inquired of all the Company, they could hear no tidings of him, none of them had seen him any where in the way. Now are they filled with sorrow, no quiet rest could they take that night, up they rise in the morning, back again they go, enquiring of all they meet, seeking every where for him, but no tydings could they hear of him. That night they got back to *Jerusalem*, and still can hear no tydings of him: the longer they seek, the greater their sorrows, and less rest could they take that night, a good pattern to all Parents diligently to look after their Children, when they are missing, and a great blame it is to such Parents as suffer their Children to go and come, whether and when they will.

6. Here see the time and place of their finding him, on the third day of their seeking

ing for him, they enquired no doubt, of all their friends and acquaintance in the City where they used to resort, but could hear no tydings of him, which still augmented their sorrow, at last it came into their minds to go to the Temple, and seek for him there, it is much that they made that the last place of their enquiry for him. But God had wise and holy ends in ordering and over-ruling their motions to be as they were: when they came to the Temple they soon found him there, the Temple was his Fathers house, *Joh.*2.16. and what place could they seek to find the Son in, more likely then in his Fathers house? there they find him. And what employment did they find him about, in his Fathers house? They found him in the place of Education and Instruction of youth, in the knowledge of the Scriptures and Religion, a very meet place & employment for a godly religious wise child, and an eminent example to all youth, to go of his own accord unto the Schools, where he might learn Instruction in the knowledge of God and of the Scriptures. It is far otherwise with too many of our youth, who when they are missing, must be sought for in Taverns, Ordinaryes, or such like places of sin, vanity, and profaneness.

7. Here we see how the School Exercises were managed, in training up of youth.

1. They had Doctors, Tutors, or Teachers of the Scholars, who had seats in the Schools on each side, higher than the rest.

2. At the bottom or foot of those seats of the Doctors, there were lower seats for the Scholars, hearers, and learners, hence it is said, *Act.*22.3. *that Paul was brought up at the feet of Gamaliel, where he was taught according to the perfect manner of the Law of the Fathers*, according to which pattern the meeting places of the Gospel Churches were ordered for *Act.*4.37. the place for the Church Treasury, to be brought unto was at the Apostles feet, & there the Deacons had their place, who gathered the Contributions of the Church, unto the Lords Treasury in the Church

3. The Doctors taught and examined their Schools, by proposing such questions to them, as they thought meet, for their Instruction, and unto these questions of the Doctors, the Scholars were to make answer.

4. In due time & order the Scholars had leave & liberty to propound questions to the Doctors; unto which they gave answer for the Instruction of their Scholars.

8. Here we see how Jesus behaved himself, and managed his Fathers business among them in the Schools.

1. When it was his turn in order to answer to the question proposed, he answered the question with such understanding as made them to admire, that word *Prov.*24.26. was verified in him, *every man shall kiss his lips, that giveth a right answer.* and Prov.20.15. *the lips of knowledge are pretious jewels*, and Prov.15.23. *a man hath joy by the answer of his mouth, and a word spoken in due season how good is it?*

2. When it was his turn to ask and propound questions, he did propound such questions as did amaze them. How they could, or did answer them, it is not said, all that is said, is *Luk.*2.49. all that heard him were astonished at his understanding and answers, it is a good point of understanding to ask a wise question. In this place, and in this employment his Parents found him.

9. When the Exercise was ended, (for they did not, they might not be so rude as to interrupt them) his parents took him into their Company, and when the season was fit, they expostulated with him, for staying behind, and putting them to so much sorrow, pains, and trouble. To which he humbly with meekness answered, *that he was about his Fathers business*, he doth with gentle modesty check their check with an expostulation, why did you give your selves so much trouble, so sorrowfully to seek me? did you not consider? if you did not, you might have

considered, that I must do my Fathers business, *viz.* to perform the office and duty of a Mediator, and this is one part of the work of the Office of a Prophet, to raise up and train up of the Sons of Israel; to be Prophets and to be Nazarets, his Parents understood not his discourse, but his mother did *lay up his sayings in her heart*; and well she might, for she knew that Joseph whom he called Father had no business for him to do in the Schools, and she perfectly knew that he had no earthly Father, God only was his Father, and therefore it was Gods business that he was about.

I am loth to pass over this famous History, without taking some notice of this great duty of our Generation work, in training up of youth in Religion and learning, to fit them for the service of God, and the publick benefit of mankind, both in Families, Church, and common-wealth, all sorts and orders of men are bound to attend unto this great and necessary Generation work. And we of *New-England* are more obliged to it then any other, in some respects, especially, because it was one of the chief motives and ends of our designe in leaving of our native soile, Relations, callings, friends, and hopes for worldly Estates, adventuring our all into the hands of Gods providence, to pass over the vast Ocean into a wilderness, a land not sowen, to enjoy the liberties of Gods house and Ordinances, and institute worship for our selves, and our posterity. And to train up our Generarions under these enjoyments and improvements, to be holy Churches of Jesus Christ, trained up in his School for his service, honour, and praise, which cannot be performed by any ordinary means save by Schools. Though we have great cause to praise God for our Schools, and the great blessing that all the Land doth enjoy thereby. Yea, and some returns we have made to our mother *England*, of our Children trained up here, *in the nurture and admonition of the Lord.* Yet we have great cause, especially of late years to abase our selves before the Lord for our great neglects and remisness, in the performance of our purposes and vows to God in this particular; we doat upon our children, and do not indure that due christian severity to be exercised in their Education; as the fallen Estate of mankind, doth necessarily require and call for. Pagan *Rome* and *Greece* will, in some respects, concerning grave and severe Education of youth, rise up in judgement against our reforming Churches, who are far more advantaged than they were to the performance of this great generation work. Yet are we much more failing therein, than they were, we do know that the long duration of their flourishing state, did spring and grow in this garden of severe Education of posterity of all sorts of youth, which blessing is founded and promised in the fifth Commandment.

We do already plainly see, that the degeneracy and ruine of our reformed Churches springeth up, yea cometh upon us like a raging flood, out of this neglected garden, the want of due and prudent severity in the education of our youth We have all Scripture light strongly ingageing of us to this duty: I shall only intimate a few Scriptures,

2. Tim. 3. 14. 15, 16, 17. *But continue thou in the things which thou hast learned, knowing of whom thou hast learned them. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thorowly furnished unto all good works.*

Eph. 6. 4. *And ye Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.*

Matt.

Deut. 6.6,7. *And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up.* Prov. 22.6. *Train up a Child in the way he should goe, and when he is old he will not depart from it.*

Deut. 29.10. 11, to 16. *Ye stand this day all of you before the LORD your God: your Captains of your Tribes, your elders, and your officers, with all the men of Israel, your little ones, and your wives, and thy stranger that is in thy Camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob. Neither with you only doe I make this Covenant, and this oath: but with him that standeth here with us this day, before the Lord our God; and also with him that is not here with us this day.*

Nehem. 10.28. *And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had seperated themselves from the people of the lands, unto the Law of God; their wives, their sons and their daughters, every one having knowledg and having understanding.*

To train up our children to worship God with Reverence and godly fear, is a powerfull curb, restraint and correction of that natural enmity that is in their heart against God, and against his holy law. It suppresseth the natural habits, and permitteth not the irritation of corruption to be stirred up: it quencheth the burning of all such sparks: it chaseth away the foolishness that is bound up in the heart: it habituates the soul in a principle of hatred against sin: it inureth them into shame and sorrow for sin, which is so contrary to the law of God, and all religion, and holy worship of God: it layeth in, yea storeth the soul with principles and habits of virtue, which will never wear out, nor be forgotten; because he hath been so taught and practised from a child. Such religious education of Children doth greatly dispose & prepare their hearts for the special work of the Spirit, unto their conversion, they being alwayes trained up within the walk of the Spirit; such religious education doth principle them to be ready for any service of God in their generation. The first impressions that are strongly made upon the tender souls of children, will never wear out. *Quo semel est imbuta recens servabit odorem Testa diu*

It is a very false and pernicious principle, that many people and parents are tainted with, *viz.* that youth must be suffered awhile to take their swinge, and sowe their wild oates; to travail into the world, to follow the fashions, company, and manners of the times, hoping they will be wiser hereafter. O false principle God speaks fully to the contrary. *Prov.* 19.18. *Chasten thy Son while there is hope, and let not thy soul spare for his crying.* Prov. 13.24. *He that spareth the rod, hateth his son, but he that loveth him, chasteneth him betimes.* The gentle rod of the mother, is a very soft and gentle thing, it will break neither bone nor skin: yet by the blessing of God with it, and upon the wise application of it: it would break the bond that bindeth up corruption in the heart. *Prov.* 22.15. Yea yet greater is the power of this gentle thing, *Prov.* 23.13.14. *withold not correction from the child, for if thou beatest him with the rod, he shall not dye, thou shalt beat him with the rod, and shalt deliver his soul from hell.* The after welfare of our children dependeth very much upon their education. We want not experiences of both

ds; some we have can never get rid of the stains of their youth. *Davids* heart pincheth

pincheth him upon that account. *Psal.*25.7. So doth Jobs distressed soul lament, *Job.*13.26. *Thou writest bitter things against me, and makest me to possess the iniquities of my youth.* We often find the good effects of holy and severe education, of which Timothy is a noted example. We have experienced that text *Amos.*2.11. I raised up of your sons to be prophets, and of your young men for Nazarites, is it not even so O ye children of Israel saith the Lord? and is it not so with us, *O New-England!* but the Reproof that followeth *v.*12. we have too sadly experienced, *But ye have given them wine to drink,* is it not so, *O New-England! This is a lamentation, and will be for a lamentation,* if it be not reformed.

CAP. VIII.

The History of the Conversation of Jesus Christ all the time of his Youth.

*Luk.*2.50.51.

AND he went down with them, and came to Nazaret, and was subject unto them, and Jesus increased in wisdome, and stature, and favour with God and man.

These few words are an Epitome of an History of eighteen years. The above-named famous history of what Jesus did when he was about twelve years old, was the shutting up of the period of his child-hood, and the beginning of his youth: all that is said of this period of his youth, is expressed in these few words in this text, and we hear no more of him till he was about thirty years old, & then he began to enter upon his publick Ministry, beginning with Fasting and Prayer, & temptation, *Luk.*3.23. *with* 41.&c. and from that time forward to his death, all the Evangelists do give the history of his doings & sufferings. The course of his holy life from twelve years old, to thirty, is wholly covered in silence, save what is said in these two Verses, wherein there be six things spoken of him,

1. He went down with them, he had come up with them unto the Temple to attend the publick worship of God, and now he returneth home again in his parents company. It is a spiritual comfort to godly parents, when they appear before God, to say as *Isai.* 8.18. *Behold here am I, and the children which the Lord hath given me.* And when the worship is finished, the Parents and the Children return home together. Good Children will refuse vain company, vanities and play, to keep company with their godly parents. Godly youth will chiefly prize and rather chuse the desirable company of their good parents, as being according to the commandment of God, and the holy pattern that our Saviour Jesus Christ hath set us. Once we see that he tarried behind them; but we also see what a good Apology he had for it; because he was about his heavenly Fathers business, according to this instance was his, and his Parents practise all his dayes. From this time forward for eighteen years did they thus walk. Order is comely in Gods eyes, and becometh Gods House and Worship: in such order did they constantly walk with God. Hereby Jesus Christ did fullfill perfectly all the laws of God, touching his orderly attendance unto the instituted worship of God. Such a divine beauty and lustre was upon the reverent, orderly and religious attendance of Jesus Christ upon the publick worship of God, that it was an high honour to the Temple, for him to appear in it, and to worship God there. Such an honour and glory, as made this second Temple to excell the first Temple, though in many other respects it was inferiour to it. *Hag* 2.7,9. *The Desire of all Nations shall come, and I will fill this house with glory, saith the Lord of Hosts: the glory of this latter house shall be greater then of the former saith the Lord of Hosts.* The holy obedience and worship of this glorious person, did beautifie and illustrate this

the Temple, and all the instituted worship of God, which was there performed: this Person brought more glory to the Temple then all the Ceremonyes, of which he was the substance, and they were but the shadows. In all this period of the middle age of his life, the Lord Jesus did fullfill the law of God, with his pure perfect and meritorious obedience: never was the Law of God so obeyed and fullfilled, as it was by this glorious Person.

2. He came to Nazaret, the place of his education and Humiliation all his dayes, untill he entred upon his publick Ministry. He is after called the *Branch*, in the Old Testament, with reference to his habitation in this city, which hath its name from that word, and in the New-Testament, he is called *Jesus of Nazaret*. we see how exactly careful the Lord was to fulfil the Scriptures for the confirmation of our Faith in him, yea, in minute and small matters, as they may appear unto us, *Matth.*5.17. *think not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfil*, Joh.6.38. *I come down from Heaven not to do mine own will, but the will of him that sent me.*

3. He was subject unto his Parents, the Greek is Emphatical in three words, (he was) that is the habit, bent, way, and set of his heart was to be subject to his Parents according to the fifth Commandment, he perfectly fulfilled the fifth Command, it was never so kept and fulfilled as he kept it, his heart was unto his duty, which he performed without any failure or swerving either in thought, look, gesture, word or deed. The second word is (subjecting) *viz.* alwayes and upon all occasions, he acted subjection in all kinds, and in all things, he acted the perfect duty of a child, without the least spot or stain. The third word (to them) to both his Parents Father and mother, according as order and the rule called for it. In Childhood the child is oftenest in the mothers bosome, in youth he is oftenest at Fathers hand, in all cases he acted subjection and obedience perfectly, they never provoked him, for he had nothing in him was capable to be provoked, *when the Devil came to tempt he found nothing in him* capable to entertain a temptation, *Joh.*14. 30. much less did his Parents ever provoke him, nor did he ever provoke them, they had in-dwelling sin in them, though he had not, and though they had, he never provoked them, nor drew out their corruption to act, O what a sweet, holy, peaceable Family was that Family, an heavenly Family? no doubt he often stirred up and provoked his Parents to holiness, virtue, and all good works that they were capable to perform, *Matth.*8.9. the Centurion doth rightly describe Family subjection, *I say to one, goe, and he goeth, and to another, come, and he cometh, to another, do this, and he doth it.* So did Jesus alwayes, if his mother called him he came, if she said goe, he goeth, when his Father said go with me to work at my calling for our living, he went with him, he wrought with him, we read that his detracters said. *Is not this the Carpenters Son? Matth.*13.55. others called him the Carpenter, *Mar.*6. 3. this witnesseth his subjection and obedience to his Parents. And also that he was not idle, but he laboured in his Fathers calling, and all this was pure and perfect obedience to the Law of God. Reverence to parents is a part of subjection to them, and therefore that also is comprehended in this word, he was subject to them.

4. He increased in wisdome, the greek word doth signifie to profit and increase in knowlebge and learning, by the use of those means, which God hath appointed for mankind to get wisdome, knowledge and learning, by which are hearing, reading, conference, meditation, and study, and watering them all with prayer. That hearing is a sanctified means instituted by God to get wisdome, see *Rom.*10. 17. *Faith cometh by hearing*, that reading is an instituted sanctified means, see *Iohn*

39. *searcheth the Scriptures*, Jesus Christ often saith, *have you not read? and how read you?* that conference is a sanctified means, see *Luk.*24.32. *did not our hearts burn within us, while he talked by the way?* that meditations and study are sanctified means. 1 *Tim.*4.15. *meditate on these things*, and that all these must be watered by prayer, *Jam.*1.5. *If any lack wisdome let him ask it of God, who giveth to all men liberally, and upbraideth not, and it shall be given him*, Paul saith, *that he profited in the Jews Religion above others* where the same word in the Original is used, *Gal.*1.14. *and he was brought up at the feet of Gamaliel*, a very learned Doctor, *Act.*22.3.

The matter of our learning is chiefly the Scriptures, that is the book above all books, to train up youth in the knowledge thereof, as Timothy was, 2 *Tim.*3.15. The next book to that is the book of Gods creatures, the works of God, where all the liberal Arts are to be found and learned. And the next books are the books, labours, and works of learned men, and especially of holy men, who lay open the Treasures of wisdome and knowledge, which are laid up in Jesus Christ, laid out, displayed, and revealed in the Scriptures, and explained to our Capacityes in the Books and labours of holy and learned men. That Jesus according to his humane nature increased in wisdome, is here testified of him, as his body and Soul grew in capacity to receive more and more addition of wisdome, so the Holy Ghost filled him more and more with wisdome, when he was a Child he was filled with wisdome, *Luk.*2.40. according to the measure of his capacity, and as he grew up, his virtue was more and more exerted, and he was still more and more filled and increased in wisdome. Jesus was *full of grace*, and as the habits were drawn out by new Objects into act, so his wisdome increased.

The means that Jesus Christ used, were those above named, *Luk.*2.46. *he was among the Doctors, both hearing them, and asking them questions.* And no doubt such as taught in the Synagogues where he lived, had him to be their frequent, if not constant hearer. And that Jesus did read the Scriptures, there is no doubt to be made of it, because he hath commanded us to search the Scriptures; wherein he was so expert, that *Luk.* 24.27. *beginning at Moses and all the Prophets, he expounded to them in all the Scriptures, the things concerning himself.* That Jesus meditated and prayed, which are two exercises of the Soul, so neer of kind, that they are seldome asunder: especially when we meditate on Religion & the Scriptures And how abundant our Lord Jesus was in prayer, is greatly witnessed in the Gospels. Thus Jesus Christ hath set a pattern to all scholars and Christians, who all are the Scholars of Jesus, how we may increase in wisdome. Wisdome enteret's into the Soul by degrees, so it entered into the soul of Jesus, because he increased in wisdome. We find two kinds of soul food, *milk for Babes, & strong meat for men*, Heb.5.14. and Jesus Christ made use of both these kinds of Soul food, the Scriptures are the purest spiritual milk in the world, 1 *Pet*,2.1,2. *the sincere milk of the Word that ye may grow thereby*, such babes as are born of the Spirit by receiving into their Souls the ingrafted word, they relish no food but such as is grounded upon, and deduced from the Scriptures, & such was the food that Jesus fed upon, whereby he was filled with wisdome; we see that Jesus Christ hath sanctified Schools of learning, and all good means of education of youth in knowledge and wisdome, and did perfectly fulfil the Law of God therein for us.

5. He increased in stature. As his Age and Years came on, so his humane nature grew, he grew up a comely young man, well featured and proportioned in all his limbs, unto that measure of stature that was appointed to him of God, his body visibly grew, as his Soul grew invisibly, unto that glorious measure which the Lord

Lord had appointed for it to attain unto. Though the carnal persecuting world, vexed and incensed by his holiness and faithful ministry, were blinded with the black smoak of envy, and his person obscured by poverty and a low condition, and therefore saw no beauty, nor any thing desireable in him; yet in Gods eye he was his pleasant Child, and in the Churches eye he was a glorious person, *we beheld his glory, the glory of the only begotten of the Father full of grace and Truth*, Joh. 1. 14.

6. *He increased in favour both with God and man*, he was a very gracious, holy youth, a young man eminent in Religion, eminent in Sabbath worship, in Synagogue worship, in Family worship, in Temple worship, all his converse and discourse was holy, heavenly, and religious; he behaved himself in all things as a darling Child of God. And in his converse with men, he was of a civil, kind, courteous, and affable conversation, so that all Gods people did love him, honour him, and reverence him in their hearts, though the wicked and prophane contemned him, yet in their consciences they could not but have a reverent esteem of him. *So he grew in favour with God and man.*

Thus he lived, and carryed himself until he was about thirty years of Age. In this course of his Earthly pilgrimage, he had opportunity to obey God in all the Commandments of the Law. The whole System of the obedience of man, in walking towards God in holiness according to the first Table of the Law, and in righteousness towards man according to the second Table of the Law, was performed by him, and he never failed in one jot or Tittle of the Law, but did perfectly fulfil it. Such particular commands as his Sex or calling, &c. gave him not opportunity actually to perform, those he did virtually and habitually perform, and that was acceptable to God; for Adam if he had stood in Innocency should not personally have performed the Commandments peculiar to Children, yet should acceptably have fulfilled the whole Law. And the times that Jesus lived in were such trying times, as did put him often upon most eminent acts of obedience, he came to the Church of the Jews, when they were at the worst that ever they were, and under the deepest degree of Apostacy, which filled all men with tryals and temptations, and rendred it a difficult work, to keep true and upright in his obedience to God. Yet Jesus kept his integrity without the least spot, blemish, or stain, 1 *Pet.* 2. 22, 23. he came also at a time when the Jews were subdued by, and subjected unto the Roman power, which condition did render the times very difficult to keep a good Conscience, and to walk with God in truth and sincerity. Yet notwithstanding these and such like difficulties, Jesus Christ held fast his integrity, and walked in all obedience to God, and towards all men with perfect Innocency: In this course of his humane life he perfectly fulfilled the Law of God. And all this he did as our Saviour, and Mediator, and Surety. The first Adam ought to have fulfilled the Law, but he did not, he fell into sin before he had kept the Law, therefore Jesus Christ the second Adam, he undertaketh to perform that which he left unperformed; he hath perfectly fulfilled the Law by his active obedience, & this perfect obedience of Jesus is imputed unto believers, and God doth account it unto us, as if we had performed it, 2 *Cor.* 5. 21. *that we may be made the Righteousness of God in him*, and *Rom.* 10. 4. *Jesus Christ is the perfecting end of the Law for Righteousness to every one that believeth*, Phil. 3. 9. *and be found in him not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ the Righteousness which is of God by Faith.*

CAP. IX.

The History of some of the Sufferings of Jesus Christ which he lay under and indured through all the course of his humane life in this world, many of them in this most quiet time of his life before he entered upon his publick Ministry

MY scope being to explain and set forth the sufferings of Jesus Christ, I shall endeavour according to my poor ability, to shew what sufferings Jesus Christ underwent in all this course of his pilgrimage. Jesus Christ having undertaken to be our Advocate with the Father, and to procure our peace with God; as it was incumbent on him to purchase for us the Inheritance promised in the Covenant of works, by fulfilling the Law by his pure, perfect, and meritorious, active obedience unto the Law of God, which Adam left unperformed. So it was incumbent upon our Lord Jesus to suffer the punishment due unto us, for our transgression of the Law. *The Captain of our Salvation must be made perfect by suffering.* Hence when in his Infancy he fled for his life, from Herods Jurisdiction into *Egypt*, this suffering of Christ was a part of the punishment due unto the sin of man, he having taken upon him the imputation of the guilt of the sin of man. The curse and punishment due to sin did justly fall upon him, and under that consideration were all the sufferings of Jesus Christ, he did not suffer affliction as a means of mortification of sin, as we do, for he had no sin to mortifie, but all that he suffered was by virtue of his office of a Mediator, and he suffered in all things the punishment due to sin, his sufferings were all of them a branch of the curse, an effect of the guilt of sin, he suffered in all things as a publick person, as a Mediator, and therefore in every thing that he suffered he underwent the wrath of God, the curse and punishment of the Law, which was due to sin, never did a man suffer such sufferings, and so, as Jesus Christ suffered. When he returned from *Egypt*, and his Parents by prudent fear were constrained to withdraw into an obscure corner of the Country, there to hide, and bring up the child, Jesus Christ suffered this as an effect of the guilt of the sin of man, as a branch of the curse and wrathful punishment of the sin of man; and this obscurity did run through his whole life. More particularly, I shall instance some of the sufferings of Jesus Christ which he suffered all his life long, even in this most quiet time of his life, when his active obedience did chiefly shine, and this I do to shew the complication of his active obedience and passive obedience together in his quietest and best times, wherein he did most illustriously perform his active obedience, he was under clouds of suffering in them all. And first I shall lay sundry of them together, and then open them distinctly.

1. Jesus Christ suffered for us the affliction of poverty as it is a fruit of the curse, the sting of the guilt of sin, wrath and punishment of sin were in it.

2. Jesus Christ suffered for us the affliction of a low obscure condition in this world, as a fruit of the curse, the sting of the guilt of sin, and wrathful punishment for sin was in it.

3. Jesus Christ suffered for us the affliction of a servant-like condition in this world, as a fruit of the curse, having the sting of the guilt of sin, and wrathful punishment of sin in it.

These three first kinds of sufferings he underwent all his life through; the rest that follow, he did chiefly undergoe after he entered upon his publick Ministry.

4. Jesus

4. Jesus Christ suffered for us the affliction of grief, infirmities, bodily pains, as the fruit of the curse, having the sting of guilt, and wrathful punishment of sin in them.

5. Jesus Christ suffered for us reproaches, slanders, cruel mockings as a fruit of the curse, having the sting of the guilt and wrathful punishment of sin in them.

6. Jesus Christ suffered for us Temptations many and great, as a fruit of the curse, having wrathful punishment of sin in them.

The sting of all these sufferings of Iesus Christ (and such like; for he suffered all the sinless punishments of sin) was the imputation of the guilt of our sin, and the real curse and wrath of God due to our sin, but the evil of sin he touched not. The most of these sufferings did fall upon him through the whole course of his life, before he was persecuted for his faithful Ministry and Doctrine. But reproaches and cruel mockings are most particularly mentioned in his last sufferings, where we shall have occasion to make particular mention of them, all these kinds of sufferings, when they befall us are calls to repentance, helps and means of mortification; Jesus Christ hath taken out the sting, and turned them into wholsome medicines.

But they fell upon Jesus Christ as punishments of sin, fruits of the curse, executed upon our Surety to the uttermost of the merit and desert of sin, until vindictive justice was satisfied, and said, I am well pleased, it is enough. Though in the time of Jesus Christ his private life, many people favoured him, and it is like none but the vilest mocked and despised him, yet when he publickly preached and reproved their sins, and fell under the hatred aud persecution of the chief Priests, Scribes and Pharisees, then the generality of the people raged against him, and few did adhere to him, and very few believed in him; and all this he suffered as the punishment and desert of our sin.

I shall more particularly open these several sorts of punishments of sins which our Lord Jesus suffered for us, to satisfie Divine justice, and to take away the sting and curse of them from us, and to sanctifie them to be wholsome medicines in his hand to do us good by them.

Sect. 1.
Of the Poverty of Jesus Christ

MAth. 8. 20. *the Foxes have holes, and the Fowls of the Air have nests, but the Son of man hath not where to lay his head,* Luk. 2. 7. *she brought forth her first born Son, and wrapped him in swadling Clouts, and laid him in a manger, because there was no room for them in the Inn*; in so poor a condition he was born, and it appeareth that he had not advanced or increased his estate all the time of his life, for now he was in his publick Ministry, and yet he had no place of his own where to lay his head, and take a nights rest, nor any house to entertain his followers and auditors, but often went out unto Mountains and wildernesses to preach unto them, or upon the Sea shore. He was the Son of a Carpenter, *Mat.* 13. 55. and wrought with his Father for his living, *Mark.* 6. 3. yet had not the means or opportunity to raise any worldly estate, nor to build for himself an house, nor any shelter where to lay his head, *Isai.* 53. 2. *he grew as a Root out of a dry ground,* and men know that such Roots grow but poorly, *Psal.* 40. 17. *but I am poor and needy,* and this is manifestly spoken of Christ, as appeareth, *ver.* 6, 7, 8, *&c.* the same is said, *Psal.* 70. 5. *Psal.* 69. 29. *I am poor and sorrowful,* and this Psalm speaketh

abundantly of the sufferings of Jesus Christ, and this of poverty is one of his sufferings, *Psal.*109.22. *I am poor and needy*, and this Psalm is a Prophesy of Jesus Christ, his Parents were poor which appeareth by their lodging in a Stable, and at his mothers purification, they offered the poor womans offering, *Luk.*2.24. This part of the sufferings of Christ is abundantly declared both in the Prophesy and also in the History. Poverty is not a sin, but an affliction a punishment of sin, sin hath brought poverty upon man, as the desert of our sin, man was a rich Lord, but sin hath made him a poor beggar. The reason why poverty is a punishment, is, because it cutteth us off, and depriveth us, and taketh away much of our dominion over the Creatures of God. Adam was made Lord over Gods Creatures, in this low world he had dominion over them, but sin hath stripped us in a great measure of our dominion. God will permit us to have a little, a few of his creatures to rule over and employ. Though some dominion over, and use of the creatures God doth allow to every one, even to the poorest Lazarus, *viz.* the Earth to tred and ly upon, the Air to breath in, and some food to live upon, though this is a grant of free mercy, for sin hath deserved that we should be stripped of all good.

Poverty is a very dark cloud drawn over sinful man, which vaileth all his glory and humane excellency. And it was a dark cloud over Jesus Christ, when he was here on Earth amongst us. There be many vices that attend Poverty, *Prov.*30.4. but Jesus Christ touched none of them, he suffered sinless poverty, but not the sins of poverty which it tempteth and exposeth men unto; there be also many virtues that attend and shine in poverty, these virtues did Jesus Christ shine in, there is sanctified poverty and that Christ suffered, there is also unsanctified poverty, and that Jesus Christ touched not; he suffered the curse of poverty, that he might take the curse out of it; this he suffered, to turn the quality, the effect and the operation of it to be only medicinal, and not destructive unto us. Consider what be the afflictions of poverty which Jesus Christ suffered, and then see how Jesus Christ suffered them all, yea, more then I can utter.

1. Poverty cutteth off, depriveth, bereaveth us of those creatures of God over which we are to have dominion in this low world, for our comfort and use. God made man Lord over the works of his hand, gave him wisdome to use and improve them to the glory and service of God, and for his own honour and comfort. but sin hath stripped us of this our dominion; we have forfeited and lost all, see a bereaved condition described, *Psal.*89.38, *to* 46. *thou hast cast off and abhorred, thou hast been wroth with thy anointed, thou hast prophaned his crown, by casting it to the ground thou hast broken down all his hedges, thou hast made his glory to cease, and cast his throne to the ground*, alas, how poor hath sin left man! Adam suffered the greatest loss & downfall that ever man suffered! poor Adam! he lost the Lordship of the whole world, both from his own possession, and his Childrens after him. Only God did of his meer bounty and goodness restore unto him a little under the government of Christ, so much as might serve his turn in a poor manner, to pass through the pilgrimage of man in this world. By this fall of Adam, and loss of his dominion, the Devil hath got it in a great measure by the permission of our Lord, into his hand, and all his study and care, is to bring all dominion, riches, and worldly honour into the hands of the wicked and ungodly world; who will be real and vigorous promoters of his affairs and Kingdome.

2. The second affliction of poverty is; he hath but little, and that but mean food, little and poor raiment, little, or no house, shelter or harbour of his own, no beast to ride on, to ease him in his travails, or to bear burthens for him. So it was with Jesus Christ, poor food, which appeareth by this, that his miraculous feeding the

people with that food which was provided for themselves, and that was barly bread and fish, *Joh.*6.6.13. *there is a lad here that hath five barly loaves, and two small fishes*, ve. 13. *they gathered and filled twelve baskets full with the fragments of the five barley loaves*, for garments we read little, but he exhorted his Disciples to have but one Coat, and it is most probable that he had no more himself. For house and harbour, the Text saith, he had none of his own, though he had built for others. For beasts, he had not so much as a poor Ass to ride on, and when he came triumphant into the City, he borrowad an Ass to ride on, *Math.*21.2,3. alas poor King! how would his unbelieving adversaries deride him! none of the Kings and great ones regarded him, nor yet the people, only believers had faith to behold him that was behind this Curtain of poverty.

3. The third affliction of poverty, the poor are neglected, disregarded, yea, though they be wise, benificent, and do eminent good works, poverty so darkens them, that they are forgotten and not regarded, *Eccl.*9.14,15,16. *there was a little City, and few men within it, and there came a great King against it, and besieged it, and built great bulwarks against it, now there was found in it a poor wise man, and he by his wisdome delivered the City, yet no man remembred that poor man, then I said, wisdome is better then strength*, nevertheless, *the poor mans wisdome is despised, and his words are not heard*, So it was with Jesus, he was very wise, full of wisdome from a child, *Luk.*2.40. and in his course of life, no doubt did give much good counsel unto many, and did many notable and eminent good works, but by reason of his poverty none regarded him. And that may be one Reason why so little is recorded of him in the time of his private life. Yea, he hath not only delivered a City, but a world, not from an earthly King, but from the vindictive justice of God, and not only their bodies, but their Souls also, and yet who was more neglected then Jesus Christ, *Isai.*53.3. *he is despised and rejected of men*, though he was employed in the great work of our Salvation, 1 *Sam.*18.23. *I am poor and lightly esteemed.*

4. The fourth affliction of poverty; if the poor do never so little anger, vex, or stand in the light of the proud, carnal world, they will despise and curse them, *Joh.*7.48,49. have any of the Rulers and Pharisees believed in him? but the people who know not the Law are cursed, *Joh.*9.28.34. *they reviled him, they said, thou wert altogether born in sin, and dost thou teach us! and they cast him out*, Prov.14.20. *the poor is hated even of his own neighbour, but the rich hath many friends*, Prov.19.4. *wealth maketh many friends, but the poor is separated from his Neighbour*, Prov.19.7. *all the brethren of the poor do hate him, how much more do his friends go far from him, he pursueth them with words, yet they are wanting to him.* Thus it was with Jesus Christ, *Joh.*7.5. *for neither did his brethren believe in him.*

5. The fifth affliction of poverty is, when a man is poor, men think that God despiseth them, as they themselves do. Thus they dealt by Jesus Christ, *Isai.*53.4. *we did esteem him stricken, smitten of God and afflicted*, Ier.5.4. *poor and foolish*, poverty renders a man destitute, forlorn & despicable, poverty layeth a man by like a broken potsheard good for nothing, *Prov.*10.15. *the destruction of the poor is his poverty.*

6. The sixth affliction of poverty is, every one will be bold to afflict, wrong, tread upon the poor man, *Psal.* 10.2,8,9,14. *the wicked in his pride doth persecute the poor. his eyes are fiercely set against the poor, he catcheth the poor when he draweth him into his net*, men are bold to injure the poor, because they know they are not able to revenge themselves, and they think no body else will, they think not of God that he hath taken the protection of the poor, and that he will behold their mischief, and

spight, *Psal.*10.14.*thou hast seen it. for thou beholdest mischief and spight to requite it, with thy hand, the poor committeth himself to thee, thou art the helper of the Fatherless*, Am.2.6.*Thus saith the Lord for three Transgressions of Israel and for four I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shoes*, thus they dealt with Jesus Christ, and most severely hath the Lord visited the Iews for such injuries done unto our Lord Iesus.

7. The seventh affliction of poverty is, that it draws a vail or Curtain over all humane excellencies. it taketh away the matter and means whereby he may excell in the world among men, he cannot do any great and honourable works in his Generation, he hath not wherewith to do them, as rich men have, *Isai* 3.6,7. *when a man shall take hold of his brother, of the house of his Father, saying, thou hast clothing, be thou our Ruler, and let this ruine be under thine hand, in that day shall he swear saying, I will not be an healer, for in my house is neither bread nor clothing, make me not a Ruler of the people*; What ever other virtues or wisdome he hath, if he want wealth, he is disabled, darkened, and laid aside from a capacity of doing any great service among his people. Thus it was with Iesus Christ, his poverty did disable him from carrying any breadth among men. Yet Jesus Christ by his divine power did many wonderful and miraculous good works, in healing all manner of diseases, in feeding the hungry in a time of need, he entertained and fed many thousands at one time, and that in a wilderness, he filled all their bellies, and no doubt all their pockets, bags, or baskets, and when all had taken what they would, they still left many baskets full. No Prince on Earth did, or could make such a bountiful Feast, his poverty is no hindrance to his divine power from doing such acts of noble liberality; and so it was with the Apostles afterward, though they were poor, yet that hindred not them from doing great acts of beneficence to men, *Act.* 3.6. *silver and gold have I none, but such as I have give I thee, in the Name of Jesus Christ of Nazaret, rise up and walk.* 2 Cor.6.10. *as poor, yet making many rich*, and that with the best, and most true riches in the world. *rich in Faith*, though poor in this world, *Iam.*2.5.

Quest. Why did Iesus Christ undergo poverty, such deep poverty?

Answ. 1. For the satisfaction of the vindictive justice of God for the sin of man, all sinless punishment which sin had deserved, and justly brought upon man, this Iesus Christ suffered, of which punishment poverty is a chief part. Adam was a rich Lord over the world, he had a great dominion, but upon his fall he was thrust out of Paradice, stripped of all his dominion, dignity, and glory, he was Lord of the world, but now an outcast, a poor beggar, he has nothing but what Gods mercy will bestow on him, he hangs upon every creature for relief, wool, hair, hides, flesh, and many other things he is necessitated to get from the creatures of God, for his relief, which are drops and branches of his lost dominion, and notwithstanding this beggarly condition of man, so fooliſh many are, to bedeck themselves in pride with these things which should be for their humbling. This second state of Adam, this poor punished condition did Iesus Christ take upon him, *Phil*,2.7,8. *though equal with God*, yet he became a stripped, bereaved, naked man, and of the poorest sort among them. This was a chief part of the sufferings of Iesus Christ for the sin of man, he bore this effect of Gods wrath upon fallen man, to bear it off and away from us.

2. Iesus Christ bore this part of the punishment of sin, for the sake of Gods elect, to sanctifie this state of poverty for them, to take out the sting of it, and to remove the curse from it that it might become a blessing to them; for it is Gods designe and purpose, that the state of his Church and Saints in this world should be poor

poor, the most part of them, and therefore he hath prepared poverty for them by taking the curse out of it, 1 *Cor.* 1.26,27,28,29. *ye see your calling Brethren, how that not many wise after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things that are despised hath God chosen, yea, and things that are not, to bring to nought the things that are, that no flesh should glory in his presence,*

3. Jesus Christ came into the world in this poor condition, to leave an advantage to Satan to tempt and prevail with the wicked Jews and Romans, to put him to death, for none of them feared to abuse such a poor man, Herod and his men of War despised him, the Emperour and other Rulers under him feared him not but easily condescended and conspired to put him to cruel sufferings and death; he was so darkened by the cloud of poverty, that he had no thoughts that he was the Lord of glory, 1 *Cor.* 2.8. which none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of glory, The Sacrament of the Lords Supper may seem to be a pure Institution, yet it is an effectual memorial of all the sufferings of Jesus Christ, from his poor cradle to his bitter Cross and dark grave. Moreover it is necessary to consider that the poverty of Jesus was a thousand times, yea, above all comparison, more bitter then our poverty is, for his poverty had the sting of the curse in it, it was an effect of the wrath of God. And by his suffering thereof, unto the full satisfaction of divine justice: he took the sting of the curse out of our sufferings, and out of our poverty, and made them to be only medicinal to us. Our poverty and all our sufferings are upon many accounts sweet and easy, yea Jesus Commands us to rejoyce, and be exceeding glad under them. *The believing Jews took joyfully the spoyling of their goods,* Heb. 10.34. But Jesus Christ his sufferings were all bitter, as respecting his humane nature, as being our Mediator and Surety

He had joy in respect of the Father whose will he obeyed and fulfilled, but the desert and punishment of their sin lay with its full weight upon him, so that we see, that the poverty of Jesus Christ was an heavy part of his sufferings, a part of his passive obedience, which did run through the whole course of his life, from his birth to his death.

Sect. 2.

Jesus Christ suffered the punishment of a low, obscure, dispised condition in this World.

PSalm. 22.6. *I am a worm and no man, despised of the people,* a no body, a nothing, a poor despicable thing, this is an effect of his poverty, and therefore in the opening of it, sundry things will be coincident, and some, the same that were expressed in his sufferings of poverty, but it should not be accounted a needless Tautologie, seeing the Scripture is so plentiful in this point, both in the Prophesy and in the History, to express, amplifie, and dilate upon the point of the sufferings of our Lord Jesus, as being a point very remarkeable, and much to be insisted upon, and often inculcated.

Wealth is an exercise of the dominion of man, therefore it exalts a man in the World, poverty stripeth man of his dominion, therefore it layes him low in the World. And in that condition it pleased Jesus Christ to lay himself. He who is God humbled himself by his Incarnation, lower then Angels, though he had been born the greatest of men on Earth, yet he humbled himself to become a man, *Phil.* 2 6,7. he emptied himself to become a man, and laid himself among the lowermost

rank and sort of men, which is Rhetorically expressed by a worm, what is lower then a worm among living creatures, such was Jesus Christ in the flesh, a no body among men, the lowest of no body, therefore the Text saith *a worm & no man*, one of no account. But consider that this Text sheweth of what esteem and account Jesus Christ was in the worlds eye only, he was not so accounted in Gods eye, nor in the Churches Eye, for see of what account Jesus Christ was in Gods Eye, *Mat.*3.17. *this is my well beloved Son, in whom I am well pleased.* See also *Math.* 12 18. *behold my servant whom I have chosen, my beloved in whom my Soul is well pleased, I will put my Spirit upon him, and he shall shew judgement unto the Gentiles.* See what account he was of in the Angels eye, *Luk.*2.10,11. *I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David, a Saviour, which is Christ the Lord.* See what account he is of in the estimation of the Scriptures, *Isai.*9.6,7. *unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his Name shall be called wonderful, Counsellour, the mighty God, Everlasting Father, Prince of Peace, of the increase of his government and peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgement and with justice, from henceforth even for ever; the Zeal of the Lord of Hosts will perform this.* Amen. This glorious person is the low worm we are speaking of, see also what account he is in the Eye of the Church, *Joh.*1.14. *we beheld his glory, the glory of the only begotten of the Father.* And this is the person that in the worlds Eye is a worm, and a no body, and despised of men.

Quest, What renders a man to be a no body, a nothing, a worm?

Answ. Many things, which are in no wise appertaining to Jesus Christ, as for instance 1. When a man is of low parts and gifts, a simple, sorry, foolish, creature, but Jesus Christ was not such an one, *Luk.*2.40. *when he was a child he was full of wisdome*, and 52. *as he grew up he increased in wisdome.*

2. When a man is unfit for any action or service in his generation, like an Image finely carved, but good for nothing, as *Isai.*44.10. But Jesus Christ was not such an one, he did the greatest good to man that ever was done, never man did the like, *Psal.*89.6. *who in the heavens can be compared to the Lord, who among the Sons of the mighty can be likened to the Lord.*

3. When men are deboshed and defiled with gross sins, this doth debase them, and make them no bodies, *Prov.*14.34. But Jesus Christ was far from any such stain or spot, *he is a Lamb without spot or blemish*, 1 Pet.1.19. *he knew no sin, though he was made sin for us*, by the imputation of our sin, and 1 *Pet.*2.32,23,24. *who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the Tree.*

4. Men are rendred of no esteem, when they are of an ill disposition, proud, covetous, selfish, passionate, censorious, contentious, and such like. But no such thing was ever found in Jesus Christ, he was *meek, lowly, lovely Math.*11.29. *learn of me for I am meek and lowly*, Math 12.17,18,20. *he shall not strive nor cry*, &c.

5. Lastly, When men are poor in the world, this makes them low and despicable in the worlds Eye. And this only was the case of Iesus Christ, saving that we may add, that his holiness of Doctrine and life would be, yea, was an Eye-sore to the Scribes, Pharisees, and hipocrites, and to such as adhered unto them. This low condition is a part of the spotless punishment of the sin of man, unto which Jesus Christ doth voluntarily submit himself.

Quest.

Quest. Wherein, or in what respects was Jesus Christ like unto a worm, for so he describeth himself?

a worm is
1. Despicable.
2. Vseless.
3, None feareth it.
4, None cares to defend it.
5. Every one is bold to tread on it.
6. They will be easily induced to destroy it.
7. None fears revenge for destroying it.

1. Jesus Christ his poverty did so vaile his glory, that in all these and such like respects he was like a worm, which cloud of obscurity was no small part of his humiliation, and suffering for our sin, he was despicable, *Psal.*22.5. *despised of the people*, Psal.119.141. *I am small and despised*, Eccles.4.16. *the poor mans wisdome is despised*, Isai.53.3, *despised, rejected of men*, but God did dearly accept him, *Matth.*3.17. and 12.18.

2. He was rendered hereby in the worlds eye useless, they were exceeding populous, and where it is so, the poor worms are rather a burthen then of any use to their Generation, though they be godly and wise, *Joh.*7.49. *the poor people are cursed*, Act.4,11. *the stone set at nought, by the builders. but God made him the head of the Corner*, and desireable to redeem, preserve and govern the world, and especially the Church,

3. None is afraid of a worm, it cannot hurt us, so none feared Jesus Christ, Herod and his men of war set him at nought; though there was the greatest cause in the world for Herod and his men of war to have feared the Lion of the Tribe of Judah, *Rev.*5.5. *and to kiss the Son, lest he be angry*, Psal 2.12. *and tremble at the wrath of the Lamb*, *Rev.*6.15,16,17. *and the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and the bond man, and every free man hid themselves in the Dens and in the Rocks of the mountains, and said to the Rocks and mountains fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand.*

4. None careth to defend such a poor useless creature as a worm is, so no body cared to defend Jesus Christ, and his cause. Once Nicodemus spake a good word for Jesus Christ, which had a present good effect, but he was quipped for it, *Joh.*7,50.51,52,53. Jesus Christ complained, *Psal.*22.11. *there is none to help*, but God taketh care of this poor worm, *Isai.*40.14. *fear not thou worm Jacob.*

5. Any one is bold to tread upon a worm to hurt and injure it, so were the people bold to speak and do against Jesus Christ, sometimes to stone him, *Joh.*8.59. and 10.31. sometime to cast him down the clift of the Rocks, *Luk*4.28,29,30. but God preserved him from them.

6. Every one is easily induced & perswaded to destroy a worm. So were the people, who a few dayes before had cried *Hosanna to the Son of David*, easily perswaded by the Priests, Scribes and Pharises to cry, *crucifie him, and give us Barabbas.*

7. They fear no body to take vengeance for wrong done to a worm, so were the Jews fearless of any vengeance to be inflicted upon them for the wrong and injury done unto Jesus Christ, which made them bold to expose themselves and their posterity unto any such vengeance, saying, *his blood be upon us, and upon our Children.* And never was blood more sharply revenged, and a curse more severely executed, but they have been under that curse near seventeen hundred years, and they are still under it to this day.

Quest. But why did Jesus Christ take upon him such a low condition in this world? why came he not a Prince in the external Royalty of his Father David?

Answ. 1. Because this low, stripped, bereaved condition, under the loss of the dominion of man in this world is one part of the punishment due to the sin of man, *Gen.*3,23,24. and it is such a punishment as may be taken up and born with Innocency, without any defilement of sin, therefore Jesus Christ did willingly submit to the deepest stroke of that punishment, for the satisfaction of Divine justice, *Isai.*63.9. *in all our sinless afflictions he was afflicted*, and *Isai.*53.4. *he hath born our griefs, was wounded for our transgressions, the chastisement of our peace was upon him.* And this innocent punishment for our sin he suffered most purely, perfectly, and meritoriously, unto the Infinite satisfaction of the vindictive Justice of God. And thereby took out the sting of the curse from the like low condition, that we may fall into, and he bore it away from us, *Isai.*53.5,6.

2. Jesus Christ came in this low condition to sanctifie a low condition in this world, for his Saints, the elect of God. Seeing it was the purpose of God to carry the Church in this world through such a low condition, 1 *Cor.*1.26,27,28.

Yet take this with these cautious, 1. All the Church of Gods Elect are not so, all are not in such a low condition, though most are, for the Text saith, *not many noble, rich, mighty*, but some such there alwayes are, for the great support of the Church, *when Kings are nursing Fathers, and Queens are nursing mothers to the Churches*, Isai. 49.23.

2, Again, take this caution, that this low condition of the Church shall not alwayes be so, for in the latter dayes Jesus Christ will more plentifully pour out prosperity, grace, which though it hath been more rarely dispenced hitherunto, yet it seemeth to me, that it shall be otherwise in the glorious times of the Church in this world as may be gathered out of the Propheses of *Isaiah* from the sixty Chapter and so forward: and from many other Scriptures.

3. Jesus Christ came in a low condition in this world, and carryeth his Elect (many of them) through this world in a low condition, to exert and exercise Gods Sovereignty, in defending his poor worms against the proud great world, and sometimes in advancing his worm, Jacob and David from the Shephards crook to the Scepter, *Luk.*1.48. *he hath regarded the low estate of his handmaid*, this Sovereignty of God is highly celebrated, 1 *Sam.*2.4. *ad* 11. *Job.*5.15,16. and abundantly in the books both of the Scriptures and of the providences of God.

4. Jesus Christ came in such a low condition, to set us a pattern of exercising suffering graces, which must be in this militant world or not at all, for there will be no occasion in Heaven for the use of suffering grace, *when all tears shall be wiped away from our eyes.*

5. Jesus Christ came in such a low condition, to leave an occasion (not a cause) in the hand of Satan, easily to prevail with the wicked Jews, and Pagan Romans, to be so bold as to put to death that innocent person Iesus Christ; for the accomplishing of Gods Counsel, *Act.*2.23. *for the salvation of man*, his low condition obscured his glory, *whom if they had known, they would not have put to death the Lord of glory*, 1 *Cor.*2.8.

From all this we may see and learn that a poor low condition in this world is a sinless affliction, which Iesus Christ hath sanctified to be wholsome and good for his Church in this life, and giveth us opportunity of exerting and acting many graces of the Spirit, and Iesus Christ hath a most tender care over all his poor worms.

Sect.

Sect. 3.

The Sufferings of Iesus Christ in the form of a Servant.
Phil. 2.7. *and took upon Him the form of a Servant.*

THis is an eminent part or branch of the Humiliation and sufferings of Iesus Christ, a servant is the loweſt order of mankind, a servant is beneath a Son, *Luk.* 15.14. *I am not worthy to be called thy Son, make me as one of thy hired Servants*, it was a word of humiliation in the penitent prodigal, but an unexpreſſible act of humiliation in Ieſus Chriſt, he came to be a Servant to his Father & that he might have been, if he had been an Earthly King. King David counts it his honour to be a Servant of God, *Pſal.* 116.16. *O Lord truly I am thy Servant, I am thy Servant.* But Ieſus Chriſt took the form of a Servant among men. There be degrees of a Servant beneath that condition which Ieſus Chriſt condeſcended unto, which he could not ſubmit unto; but as low as it was poſſible, he condeſcended, and that was, to take the form of a Servant. Sin hath ſtripped Adam of his dominion, and brought him into bondage, Ieſus Chriſt condeſcended as low as it was poſſible without ſin, to bear as much of the puniſhment of ſin, as he could with Innocency, and therefore took upon himſelf the form of a Servant, to redeem man from his ſervitude; and to bring us into the adoption of Sons, a freedome of the Goſpel, *Math.* 20.28. *the Son of man came not to be miniſtred unto, but to miniſter*, Gal. 4.5. *God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that they might receive the Adoption of Sons.*

To open this point, we muſt conſider there be ſundry kinds or degrees of Servants, or Service.

1. There is the ingenious Servant, who in love and beneficence doth voluntarily make himſelf a ſervant to others, that he might do them good. The beneficent man is willing to be ſerviceable, 1 *Cor.* 9.19. *though I be free from all men yet have I made my ſelf a Servant unto all, that I might gain the more*, not the more money, but the more men, the more Souls, for he fiſhed for Souls. Paul laboured to win and gain Souls, in which Service he is an under-worker to Ieſus Chriſt, for all the doings and Sufferings of Ieſus Chriſt were to gain and ſave Souls. Such a Servant Ieſus Chriſt made himſelf, *Luk.* 22.27. *I am among you as one that ſerveth*, I take no ſtate upon my ſelf, I only endeavour to do good. This is a commanded Goſpel duty, *Gal.* 5.13. *in love to ſerve each other, though we are called to Liberty.* Thus walked the famous Theſſalonians, 1 *Theſ.* 1.3. *your labour of love.* So did Jeſus Chriſt, yea, he purpoſely did an act of Service, *Joh.* 13.4. the Service of a waiter at the Table, and here behold Jeſus Chriſt in the form of a Servant, it was a point of civil entertainment in thoſe dayes to waſh their feet, *Luk.* 7.38, the penitent woman waſhed the feet of Jeſus Chriſt with her tears of repentance, and *ver.* 44. &c, ſee Jeſus Chriſt his diſcourſe upon it, and *Joh.* 13.13,14,15,16. Chriſt his explication of that example of his doth teach, *that they that will be the Diſciples of Jeſus Chriſt muſt be willing Servants of each other, in love, yea, we muſt be ready to do good to all, eſpecially to the houſhold of Faith:* This is an honourable noble & generous kind of Service, and in this kind of Service the more ſerviceable any be, the more honourable they be, *Math.* 23.11,12, *He that humbleth himſelf to be ſerviceable ſhall be moſt honourable.* Such a Servant Jeſus Chriſt is, and that in the moſt eminent way in the world; for he dyed for his Enemies to do them good.

2. There is the hired Servant, when a Freeman is hired to do work for another,

and receiveth wages for his work, of such Servants we read, *Math.*20.1,&c. *they were hired for a day*, and at night the master paid them their wages, Sometimes such Freemen are hired by the great, and serve long in their work; as Jacob did with Laban, *Gen.*29. and 30. and 31.7. *Laban changed his wages ten times*, many kinds of Artificers are such servants, to work for others and receive wages. The Carpenters Trade is eminently so, they build houses for others to dwell in, and have their wages to live on. *Joseph* the reputed Father of Jesus was a Carpenter, and therefore wrought for his living with other men, and lived on his wages, *Luk.*2.51. Jesus was subject to his Parents, therefore he wrought with his Father at his Trade, for so it is expressed, *Math.*13.55. and *Mark.*6.3. *Jesus wrought with his Father*, if his Father took a bargain by the great, Jesus would help him, if his Father were hired by the day, Jesus would help him. And this is evidently the form of a Servant, though he was free. Thus he would do, unless Synagogue worship, or Temple worship called him away: in that case, both Father and Son would make use of their freedome, and also to wait on the Lord in Family worship.

3. There is a service that a Nation may be obliged in by Conquest, so all the Jews were Servants to the Romans. And in that case, though the children be free, yet Jesus Christ did voluntarily submit to pay the Tribute which they demanded, *Math.*17.26,27. and in this respect also Jesus Christ took the form of a Servant.

4. There is a form of a Servant that children are under in their non-Age and youth, while they are under Tutors and Governours, *Gal.*4.1. *the heir so long as he is a Child differeth nothing from a Servant, though he be Lord of all.* Apprentices are such Servants, who are bound to their Masters to serve them for a set time to learn a Trade, *Prov.*22.6. *Train up a Child in the way he should goe*, &c. such a form of a Servant Jesus took not, only he was subject to his Parents. Who was able or fit to teach Jesus any thing? he was able to teach the Doctors when he was a child; Jesus Christ was a Tutor, a Master to teach and train up his Disciples, *Joh.*13.13. *Ye call me Master and Lord, ye say well, for so I am.*

5. There is a bond Servant who is bound for all his life, as captives and Moors are. To this kind of service Jesus submitted not; unto the three first forms of a Servant Jesus did submit himself, *viz.* 1. To be an ingenious Servant, *in love to do good to all, and especially to the Saints.* 2. To be a free Servant to work with other men, and receive wages with his Father. 3. To serve the conquerour, by paying such Tribute as they demand.

But unto the two last he submitted not, *viz.* to be bound to serve a man for a time, and much less to be bound to serve a man for his life. Neither of these two forms of a Servant did Jesus take up. And I may offer these Reasons for it.

1. To be bound to serve a man would have hindered him from attending unto his heavenly Fathers business, which he came into the world to do, *Joh.*6.38. *I came down from Heaven to do the will of him that sent me, not my own will*, and much less mans will to which a bond Servant is bound, *Joh.*5.30. *I came to do the will of the Father that sent me*, Joh.4.34. *my meat is to do the will of him that sent me.* Therefore he might not be such a Servant, as by the Law is tyed to do the will of his Master Vnder his godly parents he had liberty to do his heavenly Fathers will, and it is a branch of the Fathers will, that he should be subject to his Parents, whose duty it was to further him in the Service of his heavenly Father. Once at twelve years old he did that, which by accident did not a little trouble his Parents for the present, but Mary so laid up the words of his Apology, as that they did ne-

ver

ver hinder him from doing his heavenly Fathers busines, but further him therein if they could.

2. He had no need to be a Servant under tuition, to teach him humility and subjection, he needed not to be taught by any humane yoke. We need it, *Lam.* 3.27 *It is good for us to bear the Yoke of Tuition in our Youth.* but it was not so with Iesus Christ his heavenly Fathers will and command were enough for him, who had the perfect Image of God, and without the least stain of original sin.

3. Because these three kinds of Service that he did undergo, were enough to sanctifie all kinds and degrees of service, for us who need the tuition of such a yoke, because our nature is stained with original sin, and needeth to be subdued and tamed, and thereby be made capable of Instruction.

4. Because it was too far beneath the dignity of his blessed person, to be at the will and command of a frail man, which his godly Parents were considerate of, knowing his Divine Offspring he was subject to them by his own voluntary obedience to the fifth command of God, but never needed to put forth any parental power of command over him.

5. It was Infinite humility in him to condescend to the lowest order of men, in taking the form of a Servant, though he did not stoop down to the lowest degree of that order, especially considering that it would have hindred him from doing the will of the Father that sent him.

Quest. But why did Iesus Christ stoop so low as to take the form of a Servant.

Answ. 1. Iesus Christ took the form of a Servant to satisfie Divine justice in submitting himself to bear the punishment due to the sin of man. Sin stripped man of his dignity, dominion, Lordship and Rule, and cast him into a state of servitude, the sting & curse of this punishment Christ suffered purely perfectly, and meritoriously, to the full satisfaction of divine justice, & thereby hath took out the sting & curse of servitude, he bore that in his own person, to bear it off, and heave it away from us. This is one part of his passive obedience to bear the punishment of servitude, this is one part of his passive obedience which did run through the whole course of his life, and especially in the whole course of his private life, for it was otherwise in some respects in the time of his publick Ministry.

2. Because hereby he sanctified the state of Service for us, that it might be medicinal and wholsome for us, to humble us, sanctifie us and do us good. The curse being removed, it is become a Gospel rod, and a yoke which we have need of, especially in our youth, and Iesus Christ hath fitted it to do us good.

3. Iesus Christ took the form of a servant, that he might perform that active obedience to the Law of God, which that order doth owe unto the Law, and thereby merit that reward, that part of the Inheritance which was by the covenant of works, due unto the perfect observation of those Laws. And this merit of Iesus Christ is imputed to us that believe, by the covenant of grace. So that by taking the form of a servant Iesus Christ performed both active & passive obedience to God, the fruit whereof is made ours by the Gospel. *Jesus Christ did fulfil all righteousnes.* Mat. 3. 15. wherof this is no small part, in his obedience to the fifth commandment.

4. Iesus Christ took the form of a Servant, and did both suffer and do all the duty that belonged thereunto, to purchase Gospel freedome for us, that through faith in Iesus Christ we may be freed from the evil of servitude, and be made free Servants of God through Iesus Christ. But we must remember that Iesus Christ freeth us from the evil of servitude, not from the state of servitude, 1 *Cor.* 7. 21, 22, 23. art thou called, converted, being a Servant, a bond Servant for life, care not about

that, do the duty of thy place, it shall be but as medicine to thy Soul, and though thou be a Servant to men, yet thou art a Freeman of Jesus Christ, *and if Christ make you free, you are free indeed* in a supereminent free estate, *Onesimus* was *Philemons* Servant, but he was being converted, a Freeman of Christ. *ver.* 16.

O what a comfort is this to poor slaves and Servants that believe in Jesus Christ? that Jesus Christ himself the Lord of glory, took the form of a Servant for their sakes. Jesus Christ hath set Heaven gates open for poor bond slaves, and Servants to enter in by believing. And at the great day we shall see many bond slaves, Servants, and underlings; men and women, *sit down with Abraham, Isaac, and Jacob in the heavenly Kingdome, but their Masters, Rulers, and such as made them slaves, cast out into outer darkness.*

Sect. 4.

The Sufferings of Jesus Christ in bodily infirmityes,

Math. 8. 17. *himself took our infirmityes, and bore our sicknesses.*

THe forenamed Instances of the Sufferings of Jesus Christ did manifestly run through the whole course of his life, all the time of his youth, which were so farr as we know, his most serene dayes that he lived in this world, & wherein he attended to his active obedience to the Law of God, yet he was alwayes in a dark, obscure, low, suffering condition.

The Instances of his sufferings which follow, are more conspicuous in the course of his publick Ministry, such was this point, in this Section touched on, *viz. his bodily Infirmityes*, mentioned by Mathew, which words are recited out of *Isai.* 53. 4. *surely he hath born our griefs, and carried our sorrows*, and this Text he bringeth to prove *that Jesus Christ did heal all manner of diseases, and sicknesses*, not as a Physitian, but as a Mediator, by divine power and Authority, as God and man. He did bear all the sinless punishment of our sins in his body, 1 *Pet.* 2. 24. *himself bare our sins in his own body*, that is the punishment of our sins, *viz.* sinless punishment, whereof our bodily infirmityes, weaknesses, pains and sicknesses are a great and eminent part. And by this part of his sufferings he (so far) satisfied divine Justice, and thereby hath taken out the sting and curse out of our bodily infirmityes, and hath rendred them only medicinal to our Souls, and hereby he hath obtained power over all diseases, to send them, and to recall them as he pleaseth; and to improve them as he will, for the good of his Church, and believing Servants, he hath such absolute power over all our sicknesses, *that he saith to one goe and it goeth, and to another come, and it cometh*, &c.

This Text in *Matth.* doth hold forth that part of the Humiliation of Jesus Christ in submitting himself to bodily infirmityes and diseases, which he took, and bare, he took our griefs and pains for our sakes, and bare them in our stead. It is an eminent part of his sufferings clearly held forth in the Propheses; and testified in the Gospel History of him. it is a point of great use and comfort to the Church, that this sharp Rod is managed in the hand of a merciful, tender hearted, yea, and experienced Mediator. Jesus Christ his body was mortal, which is evident by this, that he dyed, yea, he came into the world to dye, and therefore took a mortal body, capable to perform that great service, which he came to do. The body of Adam in Innocency was capable of Immortality, but by sin he became mortal, *Rom.* 5. 12. *as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.* Though the person of Jesus Christ was without sin, yet he took a mortal body, that it might be a fit sacrifice for our sin, which was laid upon him by imputation, being our Mediator, his body was made as Adams body

body was, out of preexisting matter, and was therefore mortal. After his Resurrection, his body is Immortal. *It is mortal hath put on Immortality*, his glorious immortal body is set down at the right hand of God. *And he will change our vile bodyes after the Resurrection, and make them like to his glorious body*, Phil. 3.21. After the Resurrection the bodyes of all mankind shall be Immortal both good & bad. The power of mercy will preserve the bodies of the Elect, to be eternal monuments & objects of mercy, and Subjects wherein mercy shall shine forth unto all Eternity. The bodyes of the wicked shall be preserved in Immortality, to be Vessels of wrath, in which the justice of God will shine forth to all Eternity. Thus all humane bodyes are capable of Immortality, and shall be made so to be by the power of mercy and justice, which Attributes of God are to be glorified in mankind for ever. This Immortality of the body of Jesus Christ, was a great and fundamental infirmity of his humane nature, and a fruit of our sin imputed to him as our Mediator, and this made him capable of such other infirmityes as might accomplish his death; So that it was through the infirmity of a mortal body that he dyed, 2 *Cor.* 13.4. for though he was crucified through weakness, yet he liveth in the power of God; his humane nature subject to our infirmityes, made him mortal, Divine power maketh him Immortal. Though Jesus Christ took many infirmityes, sicknesses, weaknesses incident to a mortal body, yet he dyed not by any sickness, he dyed a violent death, being in his full strength. Their cruelty and harsh usage of his mortal body forced (with his voluntary consent, *Joh.* 10.18.) a separation of his Soul from his body, by much and cruel whippings, they made deep and long Furrows in his back, by piercing his head with Crowns of thorns, knocked on with a staff, by abusing him all night, they gave him no rest. The Rulers had him to do till after Cocks crowing, then they went to their rest, if their malitious minds would suffer them to sleep; but they committed our blessed Lord Jesus to Souldiers and the rude Rabble, who abused him all the night, in the morning they committed him to Pilate, who finally condemned him, and delivered him to be crucified. They oppressed his spent mortal body by bearing his cross, they nailed his hands, & stretched his body, till all his joints were loosed. At that stretch they nailed his feet, they pierced his side with a Spear, and let out his life blood All these and sundry more of the last sufferings of our Lord, shall hereafter (the Lord assisting) in their place and order be opened; this may suffice at present to shew, that the body of Jesus Christ had the infirmity of mortality, and dyed with grief and pain, a violent death, he dyed not of any sickness. Furthermore in this state of his mortal body when he was in the flesh, he took many other infirmityes of a mortal body, which are sinless punishments of the sin of man, which may be gathered from *Gen.* 3.17,18,19. where the commination, and infliction of them is expressed as the product of our sin. To eat in sorrow to labour with disappointment, and to labour with sweat, until these painful labours, sorrows, sweatings and disappointments have brought us to the dust, out of which we were made.

These infirmityes of humane nature may comprehend all those infirmityes usually instanced in by Divines, as hunger, thirst, weariness, sleepyness, &c. The mortal body of Jesus Christ was sustained (as our bodyes be) by eating, drinking, motion, labour and rest, in all which respects our fallen estate feeleth much punishment, and the matter of sickness is usually contracted, by eating and drinking, by heats and colds. As these natural passions and infirmityes have in them a sinless punishment of sin, which Jesus Christ suffered; So why may not we say, that the animal passions and infirmityes have in them a sinless punishment of sin?

as anger, grief, love, *Mark* 3.5. *he looked on them with anger,* but without the least touch of sin, and was grieved, *Joh.* 12.36. *Jesus did hide himself from them,* Math. 14. 13. *when Jesus heard that Iohn was beheaded he departed thence into a desert place, Joh.* 20.2. *the Disciple whom Iesus loved,* Joh. 11,35.36. *Iesus wept, then they said behold how he loved him,* Joh. 11.11. *our friend Lazarus sleepeth,* Ioh, 11.3.5. *he whom thou lovest is sick, now Iesus loved Martha and her sister, and Lazarus.* Whether Jesus Christ suffered any sinless punishment in these animal passions, I dare not be bold to affirm. But that Christ hath sanctified them by his experience for us, that I may boldly affirm. There be infirmityes of mans mortal body instanced in the Gospel, and expressed by the same word, of which sort Christ took not, as *Luk.* 13. 11,12,13. *a woman bowed with a Spirit of infirmity eighteen years, and* Ioh. 5.5. *a man lying with an infirmity thirty eight years,* but Jesus Christ took no such infirmity as corrupted his humane body, or disabled him from his work and service, from doing the will of the Father. But such infirmity as made him preach, pray, travail with much pain, grief and infirmity, in doing and fulfilling his Fathers work and will, that we have ground to believe; and it is a great comfort unto such servants of God as do work with much pain, that labour in the service of God with an aking head, pained limbs, feeble spirits, crazy bodyes and lungs, unto such it is an unspeakable comfort, that Christ did fulfil his Fathers will, and obey his commands under much infirmity, and by experience knoweth how to pity such as do so serve the Lord. Which is the case of most of Gods dear Children, at sometimes or other, and some constantly. It is an antient question among Divines whether Iesus Christ did submit himself to bodily sickness? some are of apprehension he did not, and some are of apprehension he did, among whom I am; and with submission I shall be bold to offer my grounds for it.

1. It is expresly affirmed in the Prophesy, *Psal.* 41.8,9. *an evil disease (a thing of Belial) cleaveth fast unto him (as the Viper did to the hand of Paul,* Act. 28.3,4,5,6.) *and now that he lyeth, he shall rise up no more,* some such sharp distemper fell upon him as forced him to lye down, and his Enemies hoped that he should dy of it, but they were mistaken; as the Barbarians were about Paul, *when the Viper fastened on his hand, but an evil disease did befall him,* it is not said what it was, but it was dangerous, sharp and threatning. When he had been hot and spent all day with preaching and travail, and then be all night on a mountain at prayer, what aguish or feaverish fits it might expose his mortal body unto, or what aches and pains in his limbs, head, jaws, sinews, or the like discomposure of his health it might bring, we do experience in our mortal bodyes often, and so might he, yea he did expose his body to more labour and hardship both by night and by day, then we do. That this Prophesy of the Psalmist is spoken of Christ is most evident; because the ninth verse which is part of the sentence addeth another aggravation unto the affliction. *Yea, mine own familiar friend in whom I trusted* (viz. with the bag) *who eat of my bread, hath lift up his heel against me,* this part of the sentence Christ himself doth apply to himself and Iudas, *Ioh.* 13.18. *he that eateth bread with me hath lift up his heel against me.* So that we cannot doubt that the ninth verse belongeth to Iesus Christ, then why not the eight verse? if the latter part of the sentence be spoken of Christ, why not the former part? Iesus Christ doth most perfectly know the meaning of the Scriptures, therefore by the sure Testimony of Christ, that Prophesy in the Psalms belongeth unto him, so that some ill disease befel him, so as that for the present he kept his bed upon it.

2. As it is expresly affirmed in the Prophesy, so it is expresly affirmed by Mathew, Chap. 8.17. *himself took our infirmityes and bare our sicknesses.* 3. Because

3. Because sicknesses are a great part of the sinless punishment that is inflicted on man for sin, it is not a sin to be sick, but it is a punishment of sin, and Christ hath borne all the sinless punishments of sin, *Isai.*53.3. *a man of sorrows, acquainted with griefs*, here be two significant words, that shew that it was the general and ordinary frame of his mortal body. the words doe signifie such sorrows, and griefs as arise and spring from sickness, and from a crazy state of body; which notwithstanding he did not abate any labour, travail, work, or hardship, that lay before him, and that he had a calling to attend, whereby he might do good to others in Soul or body, *Act.*10.38. *he went about doing good, and healing others*, yet this he did in much pain, grief, and infirmity, he was accustomed so to do.

4. It is of great comfort and encouragement to the dear Servants of God, who are forced so to do, unless they should leave the work and Service of the Lord undone; they cannot forbear and withdraw themselves from the work, and yet must perform it with difficulty through pains, aches, weariness hardship, and sometimes dangerous adventures, in which cases the Servants of God have this eminent encouragement, that Jesus Christ experienced the same, and he is a merciful high Priest and Mediator, to pitty, help, relieve and comfort such of his Servants as are faithful to do his Service, though it be upon such hard Terms.

Such as think Jesus Christ did not submit himself to bodily sickness, do render this Reason, because he healed all manner of diseases in others, and if he had been sick himself, they would have said unto him, *Physician heal thy self*, or would have said, *it is a sign that he is an Impostor, a deceiver, because he healeth others, but cannot heal himself*, therefore his holy wisdome would not expose himself to such a check, and evil construction of his miraculous healing of others. But under favour I see not force in this Reason, because though he was sick, and sometimes so sick as that he was constrained to ly by it, and so that his Adversaries knew that he was sick, yet it is most certain that he did heal himself and rise again, which is evident by this that he dyed not of any sickness or disease, he dyed a violent death, by the cruelty of his Enemies. Though sometimes they understood that he was sick, yet they quickly saw him up again, and about his heavenly Fathers business, he did not tell them of all the pains and aches that he went about withal, it was enough to him that his Father saw them all, and divine justice saw how holily, patiently, constantly he suffered those sinless punishments of sin, and was fully satisfied in his right, pure, perfect, and meritorious sufferings therein; yea, it is like that Christ did not tell his dearest friends of what pains he laboured under every day, and that may be one Reason why so little is written about this part of the sufferings of Jesus Christ, he gave no such way to these infirmityes as to take him off from his work, he did his Fathers work though he laboured with great pains and much sense of his infirmityes. Yea, it is a proof of his infinite goodness, that though *he was a man of sorrows and acquainted with griefs*, yet ceased not, he failed not to follow God fully, and to attend, to perform the work of his Father which he sent him to do, though he often laboured with an aking head, pained limbs, and a crazy, wearied, spent body, hereby setting before us an admirable Example of patience, diligence, faithfulness, and self denyal, that spared not his own body, though full of infirmityes to do good to others, and to do and suffer what God called him to do and suffer, with what difficulty and pain so ever he performed the same. And it is an heavenly encouragement to all his Servants so to do, when we are called to any good Service, do it, though we suffer much pain and grief in doing of it. This part of the sufferings of Christ may be further illustrated by three Propositi-

1. Proposition, all bodily diseases, infirmityes, sickneſſes, griefs, aches, and indispositions, are punishments of the sin of Adam, and effects of Gods wrath and curse inflicted on man, *Gen.*2.17. *in dying thou shalt dy*, thou shalt dye by degrees, in this word are all diseases and infirmityes comprehended, and are threatned, yea, and inflicted, executed, every disease, ache, or pain, is a drop of the curse inflicted by virtue of this word And this punishment (as well as many others) is such as may be suffered without sin, by our Lord Jesus, *who is like unto us in such infirmityes yet without sin*, Heb.4.15, what ever Jesus Christ suffered, he sinned not, 1 *Pet.*2.22. *he did no sin, neither was guile found in his mouth*, not one word of impatience or any other evil, what ever he suffered, either justly as from the hand of God, or unjustly from the hand of man.

2. Proposition, Jesus Christ drank deep of this cup of sorrows, griefs, infirmityes, deeper then any man in the world ever did, or can do, because he is our Mediator, which no other man or creature is able or capable to be; he is Mediator betwixt God and man, he suffered all that was due to man, sufficiently, virtually, though effectually he suffered all that was due to all the Elect. The Lord did suffer Divine justice to inflict all that was due, and he did so, till he was fully satisfied, *Math.*3.17. *I am well pleased*, no man save Christ ever suffered so much, or ever shall, and therefore he drank deep of this cup of sorrows, to the very bottom, *Isai.*53,3,4,5,6, his deep drinking of this cup is eminently expressed by two multiplying words.

1. He is called *a man of sorrows*, as if he were made up of sorrows, as it may be said of *Paul*, from that Text, 2 *Cor.*11.22, to the end of the Chapter, he was a man of labours and sorrows. So, and infinitely more may it be said of Jesus Christ, he is a man of labours and sorrows.

2. A second multiplying word is, [*acquainted with griefs*] he was habituate to them, they were his dayly familiar acquaintance. See David describing a familiar acquaintance, *Psal.*55.13,14. *they eat and drank together, they went to Gods house together*; so was sorrow and grief the dayly companions of our Lord Jesus, in all that he did. And how could it be otherwise, when he stood in the room of all Gods Elect?

2. Proposition, Jesus Christ did voluntarily take up all this burthen of griefs and sorrows, there be two words in that Text, *Math.*8.17. that prove the voluntary submission of Jesus Christ, he took, he bare, as a Porter taketh up, and beareth his burthen, so *Phil.*2.7,8. *he emptied himself of glory, and took the form of a Servant*, Joh.10.15,17,18. *I lay down my life for my sheep, I lay it down of my self.*

Quest. Why did Jesus drink so deep of this Cup of sorrows, griefs, & infirmityes?

Answ. 1. Because Jesus Christ doth undertake and undergo that great Office of a Mediator betwixt God and man, to reconcile them and make peace, and that he might pacifie God towards man, he must pay all the debt that man oweth to God, he must satisfie and pacifie Divine justice, by suffering the penaltyes of the broken Law; he must undergo all the punishment which man is most justly obliged to suffer, man himself is never able to do this, Jesus Christ, God and man he only is able, and is willing to do it, and therefore he willingly drinketh that Cup of Sufferings to the very bottom, *Joh* 18.11. *the Cup which my heavenly Father hath given me to drink, shall I not drink it?* this reason is general to all the sufferings of Christ, and therefore a good reason of this part of his sufferings.

2. Jesus Christ drank deep of this Cup of sorrows and infirmityes, that he might in his own person experience the difficultyes of a sickly, crazy, infirm body, that he

might be experimentally moved to pitty, succour, bear with, and relieve such as labour under such a state and condition. And he is the rather careful in this matter, because it is the general and common Rod wherewith he doth chastize all his people, at one time or other; sicknesses are common to all, and in all Ages, now this is a great comfort, that the heart of Christ is tenderly compassionate over all that are in such a condition, out of his own experience.

3. Jesus Christ hath drank deep of this Cup of crazynes, sorrows and infirmityes, to take the sting and curse out of them, and to make a Rod and a medicine of them, which he manageth with his own hand for the good of his Children, by this means he hath always a Rod ready for a Child that needs it, & is a purge ready for every sick Child, all sicknesses and infirmityes are at his command, he saith to this, go and touch that Child, and to another he saith it is enough for this time, let that child alone; it was the Centurion that so describeth the power of Christ over sicknes. and Christ greatly commends his Faith for so speaking, *Matth.* 8.9,13. Jesus Christ hath great power over the life of man by his management of this Rod of sickness, a fit of sickness is often improved to be a means of Conversion, the Souls of Gods Children are often great gainers by this medicine, *before I was afflicted I went astray, but now I have learned to keep thy Commandments.* Psal. 119.67.

Heb. 12-5-13. is a famous Text to express the government of Christ over his Children, by the Rod of correction, and the most frequent Rod of correction is sickness, pains, harts, griefs inflicted upon our bodyes, we have famous examples in Scripture how God hath managed his Children by the Rod of sickness, *David. Psal.* 6. and 38. *Hezekiah*, Isai. 38. so *Heman*, *Asaph*, and many more. This great Example of Jesus Christ is of great instruction to such as have crazy, sickly, weak bodyes; take heed how we abate any service unto the Lord, especially, we Ministers must be careful in this point, because the pattern of Christ strictly respecteth us, *Paul* did eminently imitate Jesus Christ in this point, *Gal* 4.13,14. *you know how through infirmity of the flesh I preached the Gospel to you at the first, and my Temptation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus.* And we see that *Paul* was under some sickly, crazy infirmity, when he first preached at *Galatia*, and yet he favoured not his flesh, he spared not his crazy body, his love and zeal carried him out to preach the Gospel effectually to them notwithstanding his great bodily weakness that was at that time upon him, now this humility, love, and self denyal in *Paul*, was so acceptable and powerful with them, and so prevailed upon their hearts, that they looked at him as if an Angel had preached to them, yea, as if Christ himself had come unto them to do them good, and they were so far from despising or rejecting him, as a poor, crazy, sickly man, as that they would (if possible) have plucked out their eyes to have done him good, it is honourable and acceptable service to do good to others, with self denyal, hardship and difficulty, to go about in weariness, weakness, pains, and infirmityes, to do good, such a pattern Jesus Christ hath set us, though he was *a man of sorrows, and acquainted with griefs*, aches and infirmitves, *yet he alwayes went about doing good*, Act. 10.38. by this Rod of sickness Jesus Christ doth not only exercise power over the lives of his Children, but also over the lives of his Enemies. *Herod* must dye, that Jesus might return out of *Egypt* unto *Israel*, the World is full of Examples how the Church and Saints have been delivered from persecution, by the death of a persecutor.

Sect. 5.

The Sufferings of Jesus Christ under Reproaches Psal.22.6. *a reproach of men, and despised of the People.*

JEsus Christ did voluntarily bear for us the reproaches, cruel mockings, derisions, scoffs, and despisings of the People, *David* hath abundantly propheſied of Christ in this Book of Psalms, and in particular he hath said much of this kind of his sufferings, for *David* was a Type of Jesus Christ, and eminently he is so in his sufferings therefore I shall lay together some Texts of Scripture, and especially out of the Book of Psalms, which set forth this point, and I choose to express these sufferings of Christ in the Scripture words, which carry a greater fulness of sense and Spirit then any words that I can speak or write, are capable to do.

Psal.22. is expressly spoken of Jesus Christ, and *ver.* 6,7,8. *I am a worm and no man, a reproach of men, and despised of the people, all they that see me laugh me to scorn, they shoot out the lip, and shake the head, saying, he trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him,* Psal.35.11,12,13,14,15,16,17, 21. *false witness did rise up, and laid to my charge things that I knew not, they rewarded me evil for good to the spoyling of my Soul, But as for me, when they were sick, my cloathing was sackcloth: I humbled my Soul with Fasting, and my prayer returned into mine own bosome I behaved my self as though he had been my friend, or brother: I bowed down heavily as one that mourneth for his mother. But in mine Adversity they rejoyced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not, they did tear me, and ceased not. With hypocritical mockers in Feasts; they gnashed upon me with their Teeth. LORD, how long wilt thou look on? rescue my Soul from their destruction, my darling from the Lions. Yea, they opened their mouth wide against me, and said, Aha, aha, our Eyes hath seen it.*

Object. Why is this reckoned so great a part of his sufferings, they are but words, and is it so great a suffering to suffer the bad and evil words of others? if they touch not our bodyes nor goods, is it any great matter what they say?

Answ. The Scriptures shew that there is cruel force in words: words are a weapon that wound the Soul, that is a deeper wound then to wound the body, *Psal.* 42.10. *as with a Sword in my bones mine Enemies reproach me, while they say daily to me, where is thy God?* Psal.57.3,4. *he shall send from heaven & save me from the reproach of him that would swallow me up, Selah. My Soul is among Lions, & I lye even among them that are set on fire, even the Sons of men, whose teeth are Spears and Arrows, and their tongue a sharp Sword,* Psal.52.4. *thou lovest all devouring words, O thou deceitful tongue, his tongue swallowed up* Nob, *the City of Priests,* Psal.55.21. *the words of his mouth were smoother then butter, but war was in his heart: his words were softer then oyle: yet were they drawn Swords,* Psal.12.3,4. *The tongue that speaketh proud things, who have said, with our tongues we will prevail,* &c. Psal.64.3,4. *who whet their tongues like a Sword, and bend their bows to shoot their Arrows, even bitter words, that they may shoot in secret at the perfect, suddenly do they shoot at him, and fear not.* Psal.10.7. *His mouth is full of cursing, deceipt, and fraud, under his tongue is mischief and vanity.* Some People have bloody mouths, *the words of a Tale-bearer wound deep.* All the providential wounds which God inflicted upon *Job*'s estate and body, did not wound him so deep, as the censorious words and unkind speeches of his friends did.

The Tongue of man is his glory, if it be a good tongue, it is very excellent, *a whol-*

some

some tongue is a tree of life, knowing how to use knowledge aright, Prov.15.2.4 *the tongue of the just is as choice silver, very desireable and delightful.*

But if it be a bad tongue, it is very mischievous and pernicious, it wounds the honour of our Neighbour, and that is a very deep wound, *Eccles.*7.1. *a good name is better then pretious ointment,* Prov.15.31. *a good report maketh the bones fat,* Prov.22.1. *a good name is rather to be chosen then great riches, and loving favour rather then silver and gold,* a reproachful tongue robbeth our Neighbour of this pretious Treasury, Reproaches kill love, and that is a bitter and mischievous slaughter, *Prov.*16.28. *a whisperer separateth chief friends,* a reproaching tongue destroys the comfort of humane society, which is a great wound to the heart of man, whom God hath made a sociable creature, *Je.*9.3,5,8. *they bend their tongues like their bow for lyes, they will deceive every one their Neighbour, they will not speak the truth, they have taught their tongue to speak lyes, ; their tongue is an Arrow shot out, it speaketh deceipt, one speaketh peaceably to his Neighbour with his mouth, but in his heart he layeth wait for him,* Psal,12.2. *They speak vanity every one with his Neighbour, with flattering lips do they speak.* An evil tongue stirreth up hatred, strife and contention ; and kindleth hell fire among Neighbours, *Jam.*3.5,6. *the tongue is a little member, and boasteth great things, behold how great a matter a little fire kindleth ; and the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of Hell :* the tongue is a weapon of revenge, and of cruel malice, *Psal.*52.2,3,4. *thy tongue deviseth mischief like a sharp Rasor, working deceitfully, thou lovest evil more then good, and lying rather then to speak Righteousness, Selah. Thou lovest all devouring words O thou deceitful tongue.* The whole City of *Nob* was destroyed by *Doegs* tongue; *Jer.*18.18. *come let us devise devices against* Jeremy, *come let us smite him with the tongue, and let us not give heed to any of his words ;* words will leave some stain, *aliquid herebit.* Psal.140.3 *They have sharpened their tongues like a Serpent, Adders poyson is under their lips, Selah.* Math.11.16 *Glutton, a wine bibber, a friend of Publicans and sinners ;* many such mischiefs do spring from a reproachful tongue, which kind of bitter Sufferings our Lord Jesus did undergo.

Quest. Why did Jesus Christ that most innocent Lamb of God undergo this great and bitter affliction of reproaches and cruel mockings ?

1. Because it is one of the punishments which our sin hath deserved, Jesus Christ never deserved to be so spoken of, so reproached, so mocked, all was falsly and unjustly charged upon him, without any appearance of cause, they laid to his charge things that he knew not, but we the people of God have deserved them all, some in one respect, some in another, and therefore Jesus Christ did bear them for us, *Isai.*53,4,5,6. *he hath born our griefs, and carryed our sorrows, he was wounded for our Transgressions, he was bruised for our Iniquityes, the chastisement of our peace was upon him, the Lord hath laid on him the Iniquityes of us all.*

2. Jesus drank deep of this cup of reproaches, because he could do it Innocently without any contamination, or participation in sin, 2 *Cor.*5.21. *though he was made sin for us, yet he knew no sin,* 1 Pet.2.22,23. *he did no sin, neither was guile found in his mouth, when he was reviled, he reviled not again, when he suffered, he threatned not.*

3. Jesus Christ drank of this cup even to the bottom, to the full satisfaction of Divine justice, that he might take out the sting of the curse and wrath out of them, for the sake of his Elect, who are to live in an evil world, where they are sure to suffer reproaches, and much evil and hard measure by the ill tongues of People 2 *Cor.*6.8. *by honour and dishonour, by evil report and good report, as deceivers and yet*

true, 1 Cor.4.12,13. *being reviled we bless, being persecuted, we suffer it; being defamed, we intreat, we are made the filth of the world, and are the offscouring of all things unto this day.* But none of these things can hurt us. Jesus Christ by his Sufferings hath took out the curse of them, they have much of mans wrath in them, but all Gods wrath is taken away by Jesus Christ.

4. Jesus Christ suffered reproaches and abuses of mens tongues, to set us a Copy and pattern of patience, that we might learn of him how to carry our selves under such injuries, that we might learn of him to behave our selves patiently, and meekly, as our Lord Jesus did, 1 *Pet.*2,21. *Christ also suffered for us, leaving us an Example that ye should follow his steps,* Act.8.32. *he was led as a sheep to the slaughter, and like a Lamb before his shearers, so opened he not his mouth.* Yea, before his Butchers he was silent and patient, *Isai.*53.7. *he was oppressed, he was afflicted, yet he opened not his mouth,* but only to say, *Father forgive them, even when he was brought as a Lamb to the Slaughter.*

5. Jesus Christ suffered reproaches to sanctifie them, that he by his love and wisdome may make them good medicines for his Church, his Elect, it is a very sharp Physick, but Jesus Christ by his experience knoweth how to qualifie and commix them with other Ingredients, and make them very wholsome and operative for the good of his Elect; it is a powerful Physick to purge away pride, to hide and subdue it, and to teach humility and meekness, which are very needful lessons for Gods people to learn in this our militant condition, Jesus Christ by his Example in bearing reproaches doth set us sundry needful lessons to learn,

1. We must learn to keep a strict watch over our whole conversation, that we may give no just matter or occasion. We must cut off occasion from them that watch for it, if there be a cause for their reproach we loose the glory of our suffering, 1 Pet.2.20. *for what glory is it; if when you be buffeted for your faults, ye take it patiently, you do well* to take it patiently, and you may find inward comfort upon your humiliation, and outward pitty, but there is no Christian glory upon such deserved sufferings; they may sin in rigour, and we may do virtuously in exercising patience; but we loose the glory of such Sufferings, because they are just.

2. This pattern of Christ his patient suffering reproaches doth minister a lesson of comfort to such as suffer unjustly, because your Innocent and holy conversation doth confute those false and unjust aspersions. So did Christ confute those that reproached him, his Innocency so shined, that even *Pilate* himself did acquit Jesus Christ from such aspersions as they cast upon him, and he saw plainly that it was his Adversaryes malice, and not his desert, *Matth.*27.18. for he knew that it was for envy that they had delivered him; no wise man will believe such reproaches as the Innocency of the party doth sufficiently confute, without any words of Apology, Innocency it self speaks a consolation, and maketh the Arrows to fall & light on their own pate, Daniel is a famous Example of an innocent sufferer, *Dan.*6. *Then said these men we shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God,* and he pleaded his innocency before the King, *ver.*22. *my God hath sent an Angel, and shut the Lyons mouths, that they have not hurt me, for as much as Innocency is found in me, before him, and also before thee O King I have done no hurt.* Such was the pattern of Jesus Christ which he hath left us, as it is expressed in the Prophesy of David, *Psal.*35.11,12. *false witnesses did rise up, they laid to my charge things that I knew not, they rewarded me evil for good to the spoyling of my Soul.* Again, it is a matter of great consolation and holy joy, to suffer any thing for the sake of Jesus Christ, *Act.*6.41. *they departed from the presence*

ſence of the Council, rejoycing that they were counted worthy to ſuffer ſhame for his Name, Luk.6.22,23. *Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall reproach you, and caſt out your Name as evil for the Son of mans ſake, rejoyce ye in that day, and leap for joy, for behold your reward is great in Heaven, bleſſed are ye when men ſhall revile you and perſecute you, and ſay all manner of evil againſt you falſly for my ſake, rejoyce ye and be exceeding glad, for ſo perſecuted they the Prophets which were before you,* in this caſe it is good to ſay with David *if this be to be vile, I will yet be more vile*; grace is incenſed, ſtirred up, & increaſed by ſuch Tribulations and abuſes, many graces are exerciſed and increaſed by ſuch wrongs, *Rom.5.3,4,5. we glory in Tribulations, knowing that Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given to us.* *The tryal of our Faith is more pretious then gold,* and when a believer is reproached, Faith will make him waſh his hands in Innocency; when men fly upon us in their wrath, Faith will fly to Chriſt who hath taken away the ſting of them, and will turn them to prayers; and God will make them wholſome Phyſick for us. Yea, Faith will make us to imitate our Lord Jeſus, who forgave his Perſecutors and prayed for them. And among many benefits that believers gain by ſuffering the wounds of evil tongues, this is a chief one, that he will learn to watch and govern his own tongue, finding by experience the miſchief of evil tongues, he will beware of doing the like to others. he will teach his tongue to bleſs when they curſe, he will beware of ſtaining his Religion, by an unbridled tongue, *Jam.1.26. If any man ſeemeth to be Religious and bridleth not his tongue, that mans Religion is vain.*

Sect. 6.

The Sufferings of Jeſus Chriſt under the ungrateful diſacceptance of the good works which he did for them and among them.

NEver did any perform ſuch; and ſo many good Works for a people, as Jeſus Chriſt did for the Jews: and yet never was any man ſo ungratefully diſaccepted, rejected and abuſed, *Act.* 10. 38. *God anointed Jeſus of Nazaret with the Holy Ghoſt and with power, who went about doing good and healing all that were oppreſſed with the Devil, for God was with him.* It is unutterable how many good works Jeſus Chriſt did among them, even viſible and bodily good which all men ſaw, a child might run and read them: beſides theſe inviſible, ſpiritual and heavenly works of Redemption and Salvation which he did for them, But what acceptance did he find among them? ſee *Luk.* 4.28,29. *All they in the Synagogue that heard theſe things, were filled with wrath, and roſe up, and thruſt him out of the city, and led him to the brow of a hill, whereon the city was built, that they might caſt him down headlong.* Though he taught them the heavenly Doctrine of the Goſpel, and confirmed his Doctrine with many Miracles, yet they believed not. Joh.12.37. *Though he had done ſo many Miracles before them, yet they believed not on him, yea they went about to ſtone him.* Joh.8,59. *Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.* Ioh.10.31. *They took up ſtones again to ſtone him.* At another time he ſaw meet to hide himſelf from them. *Ioh.*12.36. *Jeſus departed and did hide himſelf from them.* At another time he was fain to doe the ſame.

Iob

Ioh. 11.39. *They sought again to take him, but he escaped out of their hands*, and v. 40. *He went away again beyond Iordan, into the place where Iohn at first baptized, and abode there.* Ioh. 10.20. *Many of them said he hath a Devil, and is mad, why hear ye him?* And when he cast Devills out of the people, the Scribes and Pharisees were so irrationally malitious, that they said he cast out Devills by Beelzebub the Prince of Devils *Mat.* 12.24. We have cause to behold and wonder at these and many such like sad sufferings of our dear Lord Jesus Christ. Nay, we read of one, who when the Lord had healed him, went and betrayed him. *Ioh.* 5.5,13,14,15,16. A man had an infirmity thirty eight years; Jesus healed him, he wist not who it was that healed him. Iesus finding him in the Temple, said to him behold thou art made whole, sin no more lest a worse thing come unto thee. The man departed, and told the Jews, that it was Jesus that had made him whole, ungrateful wretch, for therefore did the Jews persecute Jesus, and sought to slay him, because he had done this thing on the Sabbath day; Yet some have more charity for this man then I see cause for, *Luk.* 8.37. *the whole multitude of the Gadarens besought him to depart from them*, when he had cast out a Devil and healed a mad man, *Mar.* 3.5,6,7. he healed the withered hand of a man in the Synagogue, and the Pharisees went forth, and straightway took Counsel with the Herodians against him, how they might destroy him; but Jesus withdrew himself with his Disciples to the Sea, *Ioh.* 11.53,54. then from that day forth they took Counsel together to put him to death. Jesus therefore walked no more openly among the Jews, but went thence unto a Country near to the wilderness, into a City called *Ephraim*, and there continued with his Disciples, it is numbred among the blessings of the Tribes of Israel, as a great blessing, to be acceptable to his Brethren, *Deut.* 33.24. *viz.* when his virtuous actions deserve it, as it was with David, 2 *Sam.* 3.36 whatsoever the King did, pleased the people. But it was otherwise with our Lord Iesus, though he did for them the most famous and miraculous works that ever were done in the world, yet none of his holy words and good works pleased the Iews; but they picked up some occasion or other (no just cause) to disaccept him, quarrel at him, abuse him, and finally kill him.

Quest. Why did Iesus Christ submit himself to suffer such sad and unworthy usage for those admirable good works which he did among them, and for them? to be so disaccepted and ill rewarded, when he so highly deserved at their hands?

Answ. Though Iesus Christ never deserved any such usage, yet we have deserved it, and therefore he suffered this punishment, which our sins have deserved; he suffered to satisfie Divine justice for the sin of man, his innocent suffering that which our sin hath deserved, is part of the satisfaction of vindictive justice, and thereby removeth the curse out of our sufferings, and hath sanctified such abusive suffering to be wholsome medicines for us, and to encourage unto patient suffering of such usage in the world, *Ioh.* 15,18,19,20,21. *If the World hate you, you know it hated me before it hated you; if ye were of the World, the World would love his own, but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. Remember the word that I have spoken unto you, the Servant is not greater then his Lord, if they have persecuted me they will also persecute you; but all these things they will do unto you for my Name sake, because they know not him that sent me.* When the Crointhians and Galatians did ungratefully abuse Paul, he bore it patiently, he had spiritual gain by it, & so it hath been with all the Prophets, Apostles Saints and Martyrs, of whom the world was not worthy, *Heb.* 11.38. who did eminent good works for the World, yet they did basely abuse them, and ill reward them,

them, and all this our Lord Jesus hath sanctified for our good, by his suffering such unworthy and ungrateful usage for our sakes.

Sect. 7.

The Lord Jesus suffered Temptations for our sake.

THere be two kinds of Temptations, some are for tryal of Faith and other graces, which kind is usually expressed by a word which signifies Temptations that are exerted by afflictions, of this sort of Temptations I shall not speak in this place, though Jesus Christ drank deep of this cup also, as appeareth in the History of his life. The second sort of Temptations is to be tempted to sin, which kind of Temptation is usually expressed by a word signifiing to tempt unto sin; of this sort of Temptations the Devil is the Author, and therefore he is called the Tempter, *Math.*4.3. And it pleased Jesus Christ for our sakes to give the Devil leave to do his worst again t him, the History whereof is recorded in *Math.*4.1. *Mark.*1.12,13. *Luk.*4.1. *ad* 14.

This History is asserted by three great witnesses, inspired by the Holy Ghost, to assure our Faith of th truth of it, the whole course of the publick Ministry of Jesus Christ was filled with all kind of Temptations, *Luk.*22.28,29,30. ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdome, as my Father hath appointed unto me, *that ye may eat and drink at my Table in my Kingdome, and sit on Thrones judging the twelve Tribes of Israel*, in which Text we may see, as I apprehend, 1. The virtuous Carriage of the Disciples, ye are they which have continued with me in my Temptations, *viz.* I called you to follow me, when I began my publick Ministry, which hath been a time of great and manifold Temptations unto me. And you have with love and faithfulness constantly stuck to me, and continued with me in all my Temptations, as opportunity and occasion served.

2. The honourable and holy reward freely given them by Christ, a Kingdome, this Kingdome is described.

1. By the Authority of it, *I appoint it unto you.*
2. By the Exemplar pattern, *as my Father hath appointed unto me.*
3. By the parts of it, which are most honourable and eminent, and these are such as shew, that it is an estate that the Church doth attain unto in this life, and is only a preface to the glorious Kingdome to be attained in the life to come, as I conceive with submission.

The particulars are,

1. *To eat and drink at my Table in my Kingdome*, which the Church injoyeth in our Sacramental Communion with the Father and the Son, at the Lords Table, which is a way of worship suitable to this life, but not suitable to our estate in heaven.

2. *To sit on Thrones judging the Church*, (called the twelve Tribes) *viz.* in exercising of Gospel Discipline, which also is suitable to the state of the Church in this life, but not suitable to the state of the Church in Heaven, there will be no use of discipline in Heaven.

So that by this we see, that the Gospel Church springeth up, and groweth in the field of Temptation, wherein Jesus Christ walked, and his Disciples continued with

him, and the product was, the Institution of a Gospel Church, a stone hewed by the Axe and Hammer of Temptations, is fit to be built into a Gospel Church, and to injoy full Communion at the Lords Table, and voting in the Church, and one fitted and humbled by Temptations, is fit to undertake the Gospel Ministry in a Gospel Church.

Jesus Christ suffered himself to be tempted both by men and Devils, among men he suffered himself to be tempted both by bad & good men, consider some Instances of his being tempted by bad men, *Math.*22.15,16,17,18. *Then went the Pharisees & took counsel how they might intangle him in his talk, & they sent out their Disciples with the Herodians saying, Master, we know that thou art true, and teachest the way of God in Truth, neither carest thou for any man, for thou regardest not the persons of men, tell us therefore what thinkest thou, is it lawful to give Tribute to Cesar or no? but Jesus perceived their wickedness, and said, why tempt ye me hypocrites.* Luke expresseth this, or the like Temptation more fully, *Luk.*20.20. and they watched him, and sent forth spyes, which should feign themselves just men, that they might take hold of his words, and so they might deliver him unto the power and Authority of the Governour. See another Instance, *Math.*22.35,36. *then one of them which was a Lawyer asked him a question, tempting him, saying, Master, which is the great Commandment in the Law?* see another Instance, *Luk.*10.25. *and behold a certain Lawyer stood up and tempted him saying, Master, what shall I do to inherit eternal life?* see another Instance, *Math.*16.1. *the Pharisees also with the Sadduces came, and tempting, desired him that he would shew them a sign from Heaven,* unto these he maketh a sad Answer, *Mark.*8.12. *and he sighed deeply in his Spirit and saith, why doth this Generation seek after a sign, verily, I say unto you, there shall be no sign given to this Generation.* See another Instance, *Math.*19.3. *the Pharisees also came unto him tempting him, is it lawful for a man to put away his wife for every cause,* See one Instance more, *Luk.*11.53,54. *and as he said these things unto them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him and seeking to catch something out of his mouth, that they might accuse him,* It was an hour of great Temptation that Jesus Christ was in! He also suffered himself to be tempted by good men, as it appeared in that famous Instance of Peter, *Math.*16, 22,23. Peter took him, and began to rebuke him, saying, *be it far from thee Lord, that shall not be unto thee, but he turned, and said unto Peter, get thee behind me Satan, thou art an offence unto me, for thou savoureste not the things that be of God, but those that be of men.*

Jesus Christ suffered himself to be tempted of the Devil, he gave Satan leave to do his worst against him. The time when he entred upon this horrible conflict was, so soon as he was baptized by John, and had the Spirit descending upon him like a Dove, and had that Divine Testimony from Heaven. *This is my beloved Son, in whom I am well pleased.* These things might have terrified and disanimated Satan from attempting him with his carnal & worldly Temptations, but his envy & hatred against Christ did rather incense provoke, and embolden him to assault him, having leave given him to do his worst against him. *Jesus Christ was carried by the Spirit into the Wilderness to be tempted,* he was not carryed by a transporting act of the Spirit, but by a spiritual Rule and power extraordinary, he was now entering upon the great work of his publick Ministry, he saw meet to begin that extraordinary work with an extraordinary Fast; to spend forty dayes (as *Moses* did in the Mount with God) with God in prayer. Now being in the wilderness the Devil had him alone, separated from all humane communion, or assistance, or

diverſion, he was where no living Creature was, ſave Beaſts of the wilderneſs, *Mark.*1.13. *he was with the wild Beaſts, but the Angels miniſtred unto him*, and how far they were a bridle to Satan, in aſſaulting him, it is not ſaid, he began his Miniſtry with faſting and prayer, and with ſuffering Temptation, for this was the ſeaſon that Satan had his Commiſſion to tempt him. He was tempted all theſe forty dayes and forty nights, while he was in faſting and prayer, for *Mark.*1.13. he was there in the wilderneſs forty dayes tempted of Satan, and *Luk.*4.2. being forty dayes tempted of the Devil. What conflicts and Temptations he underwent all that time, is not expreſſed, and therefore not neceſſary for us to know, nor fit to enquire, where God is ſilent; it becometh us to lay our hand upon our mouth, *ſecret things belong unto the Lord, revealed things belong unto us, and to our Children, Deut.*29.29. So much of this part of the ſufferings of Chriſt as is neceſſary for us to know is revealed in the Harmony of thoſe three Evangeliſts before recited, of which I ſhall now ſay but little. Here be three, yea, four Temptations recorded as an Epitome of all ſorts of Temptations, wherewith Satan doth uſually aſſault the Church of Chriſt Jeſus. Theſe are all fleſhly and worldly Temptations, as for Temptations of envy, malice, revenge, and ſuch like, they are the frequent Temptations of hypocrites, but not ſo frequently can Satan faſten them upon ſound believers, in whom there is a living principle of love. Theſe Temptations I ſhall touch, as they are recorded by Mathew.

1. The firſt Temptation is to ſenſual pleaſure, to ſatisfie the natural appetites of the Fleſh, all of them being comprehended under that one, of eating, which is the ſtrongeſt and moſt vehement Appetite in the whole wheel of nature, and moſt difficult to govern: govern that, and ye govern all, Theſe Appetites of the fleſh are the dangerous Temptations of this laſt and beſt Age of the Church in this militant world, *Luk.*21.34. *take heed to your ſelves leaſt at any time your hearts be overcharged with ſurfeiting & drunkenneſs, & cares of this world, & ſo that they do e come upon you unawares.* The ſatisfying of theſe Appetites were the ruine of the old world *Math.*24.37,38,39. *But as the dayes of* Noah *were, ſo ſhall alſo the coming of the Son of man be, for as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that* Noah *entered into the Ark, and knew not until the flood came and took them all away, ſo ſhall alſo the coming of the Son of man be.* Jeſus Chriſt hath fought this field for us, and conquered Satan in all theſe kinds of Temptations, all Temptations unto any kind of Senſuality are conquered by Jeſus Chriſt, who hath both conquered them in his combate, and ſet us an holy and powerful pattern, how we ſhoulddo the ſame.

2. The ſecond ſort of Temptations which Jeſus Chriſt did conflict with, & conquer is fear, which layeth Faith proſtrate, and raiſeth unbelief to uſe carnal wiſdom and ſhifts to help our ſelves, and ſtirreth up carnal confidence and preſumption in a miſapplyed promiſe, which is a very dangerous Temptation to a believer. This Temptation of fear gave a great foil to the Faith of *Abraham*, both in *Egypt* and in *Gerar*, in ſaying his wife was his ſiſter out of fear, and in like manner was the Faith of *Iſaac* foyled. But *David* was a gallant conquerour in this point, that would not touch *Saul*, when the Providence of God delivered him, or expoſed him into his hand, no not to gain a Kingdome by an indirect means: againſt this Temptation of fear, Jeſus Chriſt hath diligently charged and fenced the Church, *Math.*10.26, 28,31,33. *Luk.*12.32. and in many other places, and by his Conflict with this ſort of Temptations he hath both conquered Satan for us, and hath ſet us an heavenly pattern how we ſhould conquer them alſo,

A third and fourth sort of Temptations. This Temptation is double, the bait is Worldly riches and glory, to satisfye those spiritual sins of Covetousness, Ambition and Pride, which are the filth and off-spring of mans lost Dominion. Satan presented a sense-ravishing, though but an imaginary glimpse of all the worlds glory. *Luk.*4.5. it was done in a moment of time: but he endeavoured to set on as ravishing an impression upon his Phancy as he could, to raise in him a Lust and longing after such another sight, and especially to enjoy that gallant thing which he had seen. We are apt to be taken and ravished with such glimpses, that we are ready to run the greatest hazzards in the world to enjoy that object. Men are sometimes so taken and ravished with a glimpse of an object of Lust, as David was: but more frequently and violently with objects (especially if attainable) of Riches, Gain, Profit, Honour, to satisfie Covetousness Ambition, Pride, Worldly greatness: and upon this account, will be hired and allured from the Worship and Service of God, and Communion of Gods people therein: as *Lot* was, who being ravished with the riches and fertility of the Plains of *Sodom*, was content, yea chose to part with Abrahams Family, and communion in the worship and service of God there exercised, and to goe unto Sodom and to live among them. How often have we seen men enamoured with a good Farm (as they esteemed and fancied it) for the enjoyment of which, they have left the Neighbourhood, and communion of Saints, and of the Church, and gone to live alone in a wilderness, where they are compassed about with their own land and Beasts. Yea such is the power of this Bait, that the hook within will catch and engage them, not only to part from the true worship of God, but to give themselves up to Devil-worship. As *Demas* forsook Paul and the Gospel, and imbraced the present world, to obtain a great Living, to be a Priest in an idol Temple, as Ecclesiastical History informeth us.

And how many in our dayes, are hired against their light, from the Truth, and Protestant Religion, unto Popery by a fat Bishoprick, a Cardinals cap, a tripple crown? And thus the Devil thought to hire Jesus Christ to Devil-worship, by a false pretence, that he had power to make him possessor of all that glory, wherof he had given him such a ravishing glimpse. But Jesus Christ hath fought this great Battel, and conquered the Devil, and all these kinds of Temptations for us, and come off Conquerour, and set us a pattern how we may doe so also.

From this admirable History of Jesus Christ his suffering himself to be tempted by the Devill, even to the uttermost of his power and skill, we may gather up some *General Considerations*.

First. See the marvellous power of fictitious Imaginations, and figments of the mind. What strong conceptions and mental productions of Sin they fill the Souls of men withall. They prevailed not so far with Jesus Christ as to pollute him, but to tempt him to the uttermost. Mad men doe many times speak out their mental fictions and conceptions: but sober men have more command over themselves, than to vent and speak out what is boyling in their hearts. But the thoughts and figments of the mind are seldome quiet, unless they be overpowered by a soul-ruling imployment and Spirit. The presence and Worship of God should over-bear them, and often doth: Yet vanity of mind, running after these mental figments, is a mournfull complaint of Gods Children, as being a troublesome vexatious sore, and bitter interruption, even in our best Services: and well if this be bitter! they doe the less hurt, they are most pernicious when they are sweet, pleasant, delightfull. These kind of Temptations hath Jesus Christ experienced

perienced and conquered, he was now exercised in an extraordinary duty of fasting and prayer, at his making entrance upon his publick Ministry, and lo, what interruption he met with by these fictitious imaginations and figments which Satan assaulted him withal. But praised be his grace, he hath conquered them for our great encouragement and advantage.

2. We see the great power Satan hath over the minds and phansies of men, by these fictitious imaginations, and figments, he can transport us up and down in the world, as he listeth, to suit and to promote his Temptations. Jesus Christ suffered himself, at this time of his Temptation, to be transported by Satan. One while he was transported on to the top of one of the Pinnacles of the Temple, and there was affected and terrified with fear. This was a mental figment, which Jesus Christ suffered Satan to inject into his holy mind, that he might experience such Temptations, and conquer them for us. So likewise when he transported him into an exceeding high mountain, and there shewed him all the Kingdomes of the World, and the glory thereof; this was but a fiction, a figment and imagination, which Satan (having permission) injected into his holy mind, for it is most certain, that there is no such mountain in the world, where such an object is to be seen, much less in a moment of time to be performed, as *Luke* saith it was, *Luk.*4.5. therefore these Temptations of mental figments, and vanity of mind, which were (doubtless) no small interruption to his holy heart, in that holy service and worship he was about. But blessed be his Name, as he hath experienced our Temptations, which are such a sad and doleful annoyance to us, so he hath conquered them for us, and set us a pattern how we should do so also.

3 We see the great subtlety and policy of Satan, to watch for, catch, and lay hold on, and improve the opportunity, when his Temptation may be most advantaged, to take place and prevail.

1. He had waited forty dayes, *viz.* till Jesus was an hungry, before he assaulted him with that Temptation, to satisfie his Appetite, though by unlawful means, or not by the ordinary means.

The order of the time of these Temptations, is not strictly to be insisted upon, as appeareth by *Luke*, who placeth that Temptation second, which *Mathew* placeth third. And besides, this Temptation which they all place first, was not acted till the end of the forty dayes fasting: because the Text saith, *that he was an hungry*, which gave Satan his opportunity, and it may very well be, that the other Temptations which are recorded, were acted, before this at the end of the forty dayes, for the Text saith, *that he was tempted forty dayes*. Satan plyed him every day, having liberty so to do, he would not stay till the forty dayes of his liberty were ended, before he began his Temptations.

2. When he had brought his Phansy into an apprehension of danger then he stirs up fear, and this urges to approve (in Phansy) some unlawful shift to avoid the danger, as he dealt with *Abraham*, to devise a way of escape on, or upon an imagination that such a danger might befall him. And Satan doth sedulously labour to put us upon false confidence in a misapplyed or misinterpreted promise, as it was Josiahs case, 2 *Chron.*34.28. he had this promise, *I will gather thee to thy Fathers, and thou shalt be gathered to thy grave in peace*, a misinterpretation of this promise, made Josiah over bold to fight against *Pharaoh Necho*, 2 Chron.35.20, *ad* 25. where he was slain.

3. When he had tempted him with the most ravishing sight of the worlds glory, then he tempts him to get it upon any Terms, even to take it at the usurping,

hand and gift of the Devil, and to do homage to the Devil for his preferment, as if he should say, do but thank me, and acknowledge me so far, and I will give thee it all. Men will do any thing for a Kingdome, or a Popedome, &c. but Jesus Christ despised them all, and hath conquered this tickling Temptation.

4. The fourth general consideration, see the constant way by which the Lord Jesus doth answer, expel, and conquer every kind of Temptation, *viz.* by resisting it by the Sword of the Spirit, the Word of God. The Scripture is a weapon mighty through God, and if we be diligent it is alwayes ready at hand, for our use and defence, when all our actions and conflicts are regulated by a command, the promise will ever be ready to assist, and protect us.

5. See the powerful Effect of a pertinent application of a Scripture in our management of the spiritual War, in repelling and resisting of Temptations, *Jam.* 4. 7. *resist the Devil, and he will fly from you,* The Sword of the Spirit is an holy weapon, that he dares not conflict with, if Satan assault thee, and find thee well armed and furnished with the Scripture, he will soon depart, and let his Temptation fall, or ly by at present, watching for a fitter season, for that or any other Temptation whereby he may do thee a mischief.

Quest. Why did Jesus Christ suffer his holy, pure, humane nature to be so far under the power of Satan, as to be transported in such an hideous manner, from the wilderness to the City, to the Temple, to the top of a Pinacle, to the top of an high mountain, and there to be deluded with a vain sight? Satan hath a great power over the Phantasies of men, and he can (when leave is given unto him) transport their Phantasies and imaginations unto such strange notions and Temptations, and therefore still the question remaineth, why did our Lord Jesus suffer his pure mind to be afflicted with such transporting Temptations?

Answ. 1. Because this is a great part of the punishment due unto the sin of man, to be given up unto, and under the power of Satan, unto his seductions and Temptations, *Eph.* 2. 2. *in times past ye walked according to the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience,* &c, *Act.* 26. 18. *from the power of Satan.* Mankind are lawful Captives to justice, and we are delivered up unto Satan to be our jaylor, and one part of the power which the Goaler hath over us, is this, to work in our hearts, minds, Phantasies and affections, this is a deep and dreadful part of the punishment of sin, our mental bondage is a sore bondage; there is abundantly more sin committed in the minds, thoughts, and imagination, then in outward actions, There be frequent Murthers, Adulteries, Fornications, Thefts, Blasphemies, and what not. There be many abominations within, that dare not look out, *Prov.* 6. 16, 18. there be seven abominations, whereof one is; *an heart that deviseth wicked imaginations,* at the day of Judgement, *when the secrets of all hearts shall be opened and judged,* there will be abundance more work in judging the inward sins of the mind and heart, then of the outward sins of words and deeds, *it is out of the abundance of the heart that the mouth doth speak,* our slavedome to Satan is principally in our minds hearts, and imaginations.

Therefore Jesus Christ suffered this punishment to the full, so far as it could be suffered with Innocency, he suffered till Justice was satisfied, he gave Satan leave to do his worst against him in these Temptations, as he did at his last sufferings, which are called your *hour and power of darkness,* at this time of Temptation Satan did saucily domineer over our dear Lord, abusing his Phantasie and Imagination to the uttermost of his skill, and all this Jesus Christ suffered in our stead.

2. By

2. By his suffering of Temptations Jesus Christ hath taken away the sting and curse, and condemning power out of all our Temptations, so that they cannot mortally hurt us; because the Law is satisfied by the sufferings of Jesus Christ, it is the Law that gives strength to sin, to procure punishment, 1 *Cor.*15.56. seeing then that the offence of the Law is removed by the sufferings of Jesus Christ, the mortal power of Temptations is taken away, Temptations they may sorely afflict, but they cannot kill and damn a Child of God.

3. Jesus Christ suffered himself to be horribly tempted, that he might be an experienced, able, Faithfull and compassionate high Priest, to relieve us in our Temptations, and to bear with us in our violent and strange extravagancies, in our vain figments and imaginations. *Hebr.*2.17. *Wherefore in all things it behoved him to be made like unto his Brethren that he might be a mercifull & faithfull high-Priest in things pertaining to God, to make Reconciliation for the sins of the People.*

4. Our Lord Jesus gave Satan leave thus to assault him, in this part of his invisible Kingdome, where his power is greatest, that he might procure for us an absolute and compleat Victory over Satan, and all his powers and policyes, that no force should be left in his hand against Believers in Christ. He hath conquered his inner Kingdome, the power that he hath over mens minds and imaginations. Hereby he hath Satan in so streight a chain, that all his Temptations are at the disposse and ordering of Jesus Christ. *Col.*2.15. *Having spoiled Principalityes and powers, he made a shew of them openly,* triumphing over them in it *viz.* in his cross and Sufferings. And this is a chief part of this conquest, to conquer Satans inner Kingdome, in the minds and imaginations of men.

5. Jesus Christ suffered himself to be tempted, and in that case to conquer him, that when Satan assaults Believers in their thoughts, minds and imaginations these may find Satan a conquered and a chained enemy, and that by a man, our Captain, who is God-man: all which he hath done to encourage us to resist & fight and triumph in Jesus Christ.

6. Jesus Christ suffered himself to be tempted to set us a pattern of the way of conquering Temptation. Example and experience doe effectually teach: therefore when at any time we are assaulted with Temptations, turn our minds to the pattern of Christ, *Mat.*4. and see what he did, and doe we the same.

7. Jesus Christ hath undergone this field of Temptations, to let us see by experience the power of the word over Satan and all his Temptations. The Spiritual War is a principal part of our Religion; and we see that the Word of God is a principal weapon in the management of this War. *Psal.*17.4, *By the words of thy lips, I have kept me from the paths of the destroyer.*

8. All this Jesus Christ hath done, to teach us how necessary it is, that the word of God should dwell richly in us, *Col.*3,16. It is a great Duty, and a precious mercy to be ready in the Scriptures, like a ready Scribe, that can draw out of his Quiver a fitting arrow for every case. Every Scribe which is instructed to the Kingdome of Heaven, is like unto a man that is an housholder, who bringeth forth out of his Treasury things new and old.

By this high and glorious example of Jesus Christ his suffering of Temptations the Saints of God should learn much and most usefull instruction, touching which I shall give some short hints.

A right walking with God in Temptations, is an eminent practical point of Religion: it renders a man to be a true follower of Jesus Christ, and very acceptable unto him. His Disciples who continued with him in his Temptations, he rewards

rewards them with a Kingdome; a Kingdome of Grace in this Life, and a Kingdome of Glory in the life to come. 2 *Cor.*4.17.18. *Our light and short afflictions*, tryals, temptations, *doe work for us a far more exceeding and eternal weight of glory.* It is unworthy a Believer, a Disciple of Jesus Christ, to shrink from, or sink under Temptations. It is the wisdome of a Christian to arm and prepare for Tribulations in this world, because the appointed way to heaven is *through many tribulations*, Act.14.23. in this point we must be *followers of Christ as dear children.* Jesus Christ hath provided for his Saints compleat Arms, even the whole Armour of God, and weapons of war that are mighty through God, none of our Enemies are able to stand before them, the Devil himself will fly from that Christian that is expert to use and improve the Sword of the Spirit, the Word of God. Temptation is Gods School wherein he doth train up his Children to prepare and fit them for Service on Earth, and for glory in heaven. when Jesus Christ himself was entering upon his publick Ministry, he began in the School of Temptations, he began also with fasting and prayer, he exercised these preparatories together, and come forth of the School eminently filled with the Spirit, yea, he was filled with the Spirit when he entered into this School, *Luk.*4.1. and Jesus being full of the Holy Ghost, returned from *Jordan*, and was led by the Spirit into the wildern s. The Spirit of God doth attend and assist such as are in Temptations, and doth furnish them unto such Services and sufferings as the Lord shall please to call them unto. Temptations are Gods usual preparatories of his Children for great services, when God was about to call up *Abraham* to be a Father of the faithful, a Corner stone, (in subordination to Iesus Christ) of that Church in which Iesus Christ came into the world, and to be a Father in the holy line of the promised Seed, we may see that God prepared him for these great services, by great Temptations and tryals. When God was about to call up Moses to deliver Israel out of *Egypt*, to change the Church polity, to be Gods Instrument to create new heavens, and a new Earth, to erect the Church and common wealth of Israel, glorious services, we see that God prepared him for all this by great Temptations and Tryals. When God was about to call up David to make great Reformation in the Church of Israel to gather up and settle all the scattered parts of Gods instituted worship, and fix it in a Temple, and to erect a typical Kingdome of Iesus Christ, and to fix the line of the Incarnation of the promised seed, all of them very great and eminent services, with sundry more that I name not, only include them in these generals, I say when God was about to call up David to these great services, O what a storm of Temptations did he arise through!

When *Solomon* was called to finish what his Father David had begun in building the Temple and setting in order the fixed national worship of God; We read little of his passing through Temptatious to humble and prepare him: But we read much of his sensuality, whereby he so stained the glory of his high services, that it should raise thankfulness to God that pleaseth to call us up to services of renown, through a field of very great Temptations.

We see in our present subject touching the sufferings of Christ, that when the Lord was calling him up to that greatest and most honourable of services, that ever was performed unto the Lord in this world, *viz*, the Redemption of man, and the salvation of souls. Iesus Christ entered upon the service through many tribulations and temptations, it is an experimental saying of holy men, that prayer, meditation and Temptation make a good Christian, a good Minister, a good Magistrate, it fitteth a soul for any service that the Lord shall call him unto. Temptations

Temptations are humbling providences, they are rods of correction and Instruction, that wean us from all kind of self confidence, or self seeking; they rectifie and purge us in our grounds and ends, in all our motions: and when a Christian is duly sanctified in his grounds and ends, he is a fitted instrument to glorify God in any service whatsoever. The less of man, the more of God.

Furthermore, we see that when Christ was about to enter into this difficult field of Temptation, he first received the Sacrament of Baptism, to fulfill all righteousness, no other Gospel Sacrament being yet instituted. Federal Sacramental Communion with God, doth greatly strengthen Faith. We see also that when Jesus Christ was entering into the field of Death, he first exercised sacramental Communion with God, yea double sacramental communion with God: He first eat the Passover, and then instituted and celebrated the Lords Supper, & then entred upon his garden conflict and Agony, & all the suffering that followed even to his Death. By these Examples of Jesus Christ, when Gods people are to enter upon any great design, especially when they goe upon hazzard of their life, they will, if they can orderly and regularly receive the Sacrament before they enter upon their design. Get as near to God as you can. True it is that many doe this superstitiously, & regard not the regular receiving the Sacrament in the Communion of the Church, but minister it in private, or in a sick mans chamber; but consider, that these errors and abuses cannot frustrate the effect of Gods institution regularly attended unto: *Mans lye doth not make Gods Truth of none effect.* Rom. 3. 3, 4. Jesus Christ his thus arming and fitting himself, when he was entering upon his greatest Temptation, and upon his last conflict with Death it self, is ground sufficient for our regular attending upon the Lord in our great concernments in like manner as he did. Our covenant communion with God, sealed with a divine instituted Seal, regularly administred, is to be numbred among the greatest external means of Grace, for the confirmation of our Faith. The evidences of our Faith have the broad Seal of heaven affixed to them: And that is also set on by the efficacy of the Spirit, who sitteth in his Sealing-Office, in the administration of the Sacrament, and ratifieth the application of the publick Instituted Seal, unto the Soul in particular; unto which act of the Spirit in the administration of the Sacraments, when a poor doubting trembling Soul doth reverently attend, he shall find such an efficacy of the sealing Spirit in his Soul, as shall inable him to go away as *Hannah* did, when she received *Ely* his blessing, 1 *Sam.* 1. 18. *so the woman went her way, and did eat, and her countenance was no more sad.* when we celebrate the death and sufferings of Jesus Christ in our Sacramental Communion with God, it doth revive our damped and discouraged Faith, it seals our inseperable union to Jesus Christ, inabling us to say *what shall seperate me?* it doth also quicken, animate and encourage Faith to venture upon the greatest, most difficult and dangerous enterprize, when called thereunto; it enables the Soul to say, my life is not dear to me, so I may but finish the Lords work, unto which he hath called me, whatever Sufferings, Sorrows, Tryals, Temptations I am thereby exposed unto. When Faith is strengthned, all grace is on the thriving hand, because it is the work of Faith to goe forth to Jesus Christ, and fetch out of his fulness whatever Grace we want; and to fetch supply to enable us unto any Service in doing or suffering the good pleasure of the Lord, whatever it be. Jesus Christ hath suffered Temptations deeper then any ever did, and therefore experimentally knoweth how to relieve us.

CAP. X.

The Sufferings of Jesus Christ in the Garden.

I Contract & pass over many things in the Sufferings of Christ, & come to his last Sufferings, in the last twenty hours of his life in this world; which last Sufferings were begun in the Garden, and finished at *Golgotha*. In the Garden he suffered a Soul Agony, under the sence of the Curse, and punishment due to the sin of Man, and under the sense of the bitter cup of death, which he was now going about to drink. And no sooner was there an Intermission of the rigour of that Agony, but presently he was betrayed, and fell into the hands of his Enemies that sought his life. I shall briefly touch some parts of the History, to shew how and when he came into this garden, and how he was there betrayed.

1. The Covetousness of Judas, and a desire to pilfer, and rob the bag which Jesus his Master had trusted him with, was the bottome wheel of this Treason, as appeareth,

Joh. 12.1,5,6. *Then said one of his Disciples, Judas Iscariot, Simons son, which should betray him, why was not this ointment sold for three hundred pence and given to the poor?* This he said, not that he cared for the poor, but because he was a thief & had the bag, and bare what was put therein. It is a dangerous temptation to a covetous man, to carry another mans Bag. Mathew sayes *Math.*26.8. *the Disciples had indignation*, shewing that Judas spake from an heart filled with anger and disdain against his Master, that had caused him to lose such a fat gob of gain: and the rest of the Disciples in their innocency were led to consent to Judas. *Mark* 14.4. saith *some of them had indignation:* but John sheweth, that it was the spirit of Judas that so vented himself, and why he did so. The rest that consented to him were only such as were misled in their ignorance of Judas his treachery.

So soon as Judas had thus vented his indignation, the Devil entered into his Soul, and suggested to him how he might have his gains made up that he had now lost, he might get a great piece of money, if he would but goe to the chief Priests, and offer to betray his Master to them. And that it was thus, Luke testifieth, *Luk.* 22.3,4. *Then entered Satan into Judas Iscariot being one of the twelve, and he went his way and communed with the chief Priests and Captains, how he might betray him unto them.* Both Mark and Luke say, they promised him money: but Mathew tels the Sum they bargained for. *Math.*26.15. *for thirty pieces of silver.* And now his covetous heart was fatted; but he must be sure to perform his bargain, else he should not have his wages: therefore now he studied and watched for an opportunity to doe what he had agreed to doe. The love of money may well be said to be the root of all evill. Satan can bring about a covetous heart to run himself into horrid sins for small gains. Did he esteem the bloud of a man of his Lord and Master, our Saviour, at no greater price? But so it was propheſied, *Zach.*11.12,13. We see also what a dangerous thing it is, to suffer our hearts to be blown up into indignation, for the loss of an opportunity of getting gain, especially unjust gain: for the Devil hath an open door thereby to enter into the Soul, and to put them upon some wicked designs.

2. The execution of this treason, this bloudy bargain, was also done in a devillish Fury, *viz.* because Jesus Christ discovered his treason, and him to be the Trai-

Traitor before all the Disciples to his disgrace. *Matth.*26.25. *Then Judas which betrayed him said Master is it I?* Ah bold wretch, whose Conscience is seared with pieces of silver. That which Jesus answered was, *Thou sayest it*, Yet this was not so full a discovery, he made a shift to bear that: but the full discovery is recorded by John, who was a Speaker in the matter, *Joh.*13.23 *ad.* 28. *Now there was leaning on Jesus bosome one of his Disciples whom Jesus loved: Simon Peter beckned to him that he should ask who it should be of whom he spake, he then lying on Jesus breast saith unto him, Lord who is it? Jesus answered, he it is to whom I shall give a Sop when I have dipped it. And when he had dipped the Sop he gave it to Judas Iscariot, the Son of Simon. And after the Sop, Satan entered into him. Then said Iesus to him, that thou doest, do quickly.* This Sop did so plainly discover Iudas, that the Devill entered with it, and swelled his heart into a resolution of a present execution of his bloudy bargain and treason. O what a Soul did this man eat the Passover withall!

Hypocrites though they love their Sins and designs, yet they cannot abide to be seen and discovered. The discovery of a bloudy Plot, will make an Hypocrite rage, as it did Judas: but it will make a godly heart very thankful to God that hath prevented his sin: as it was with David, 1 *Sam.*25.32,33. when Abigail did prevent him from murdering Nabal, *Blessed be the Lord God of Israel, who sent thee this day to meet me, blessed be thy advice, and blessed be thou that hast kept me this day from coming to shed bloud.* When the Spirit of God enters with preventing Counsel, the effect is gracious. But if Satan enter with the discovering Sop, he will blow up Hell fire in that bosome, as it was with Judas.

3. When Judas went out in that devillish Fury, that Satan had blown up his heart into, it was night, *Iob.*13.30. A fit season for Traitors and Hypocrites to act their designs and works of darkness in. It was after day-light was shut in, for then it is said to be night: it might be near eight of the Clock; for he tarried untill the Passover was celebrated. And when Jesus Christ meaneth to institute the Gospel Sacrament of his Supper, he first hushed and hasted away Judas: and when he was gone, then he instituted the Lords Supper, and finished it with a Psalm: and after it he had that gracious Conference recorded by John in *Chapters*, 13,14,15,16. And after all this, he uttered that gracious mediatorial Prayer, *Chap.*17. All these were most heavenly Preparatoryes for his own Sufferings, and the Sufferings of his Disciples, which were not small. And although that word be recorded *Iob.* 14.31. *arise, let us go hence*, yet they did not goe presently; for they went not till that Prayer *Cap.*17. was uttered, as appears *Joh.*18. 1. when Jesus had spoken these words, he went forth. though some of the discourse in these Chapters might be discoursed by the way.

By this pattern of Christ his celebration of the Supper, here is much instruction how we ought to keep our Sacramental Communion as pure as we can, and may be capable to doe in this our state militant, and to be filled with holy, spiritual and heavenly conference after it.

4. While Jesus and his Disciples were thus exercised in these holy services, conferences and Prayers, *Iudas* was among the chief Priests and Pharisees, who by that time of night were at home, and soon ready to attend the motion of their traiterous Companion. Yet Iudas found difficultyes and delayes in getting all things ready: to get a Company of men, and Officers; their Commission & arms clubs, staves, and other weapons, lanthorns, torches &c. Judas found that he had thrust himself into a troublesome employment. And however he intended

to have dispatched quickly, according to that discovering word which Jesus Christ spake to him at his going out, *what thou doest, doe quickly*, intimating that it was in the plot and purpose of his heart to surprize him there, in the place where they kept the passover. But he found so many difficultyes and delayes, that it was near about midnight ere he could get all things ready, as will appear in the Sequel.

5. After this holy communion, Conference and prayer, Jesus with his Disciples went forth, and entered into the suffering garden, *Joh.* 18.1. When Jesus had spoken these words, he went forth with his Disciples over the brook Kedron there was a Garden into which he entered with his Disciples: where first he placed his Disciples where they might be within sight and hearing of what should come upon him, but out of the way of Judas and his Company for their safety. so carefull was our Lord of his poor Lambs, when a company of wolves were to come amongst them. That which he commanded them was, *Sit here, till I go & pray yonder.* Luk. 22.40. *pray that ye enter not into Temptation. Then he took Peter James and John and went a little further.* And now did he enter into his Soul-agony, with wonderfull horror and distress, even to death.

1. His body was not under any immediate suffering, as yet, only as it did co-suffer, and sympathise with his Soul, in its terrible Agony, so deep and terrible were the horrors of his Soul, as that his body was ready to faint away and dye. *Matth.* 26.37,38. he began to be sorrowful and very heavy, then saith he unto them, *my soul is exceeding sorrowful, even unto the death, tarry here and watch with me.* Mark. 14.33,34. he began to be sore amazed, and to be very heavy, and saith unto them, *my Soul is exceeding sorrowful unto death, tarry ye here and watch.* *Luk.* 22.43,44. there appeared an Angel unto him from Heaven strengthening and being in an Agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. The extremity of his Soul sorrow did wring and torture the whole wheel of nature. And that this Agony was firstly upon his Soul, is expressly testified by Mathew and Mark, such a load of sorrow lay upon his Soul, that he could scarce live under it. The same is evident in the Prophesy, *Isai.* 53.10. *Thou shalt make his Soul an offering for sin*, which Text shews that the cause of this sorrow was the load of our sin, which lay upon him, being our Surety, Luke calleth it an Agony, *ver.* 44.

2. This Soul Agony is expressed by Jesus Christ himself who felt it, in such significant words as do make it appear to be a very extream torment that he was in. Sorrowful, or so beset round with sorrows, and he was ready to faint and dy away, he felt the greatest terror, consternation, and distress of mind, that a mans Soul was capable to be in, yea, his terror was greater, then any one was able to bear except himself who is God-man.

3. This distress of Soul was begun five dayes before the Pasover, as appeareth *Joh.* 12.27. *now is my Soul troubled* & what shall I say? *Father save me from this hour, but for this cause came I unto this hour.* That this was spoken fivedayes before the Pasover, appears. *Joh.* 12.1. *six days before the Pasover Jesus came to Bethany*, & *v.* 12. on the next day much people were come to the Feast, and then Jesus went up to *Jerusalem*, and then was this word spoken by him, so that he had been long in some degrees of this Agony, yea, long before his Soul was distressed about it, *Luke* 12.50. *but I have a Baptisme to be baptized with, and how am I streightned, pressed, pained till it be accomplished*, so that that Prophesy is herein (in part) accomplished, *Isai.* 53.3.

a man

a man of sorrows, acquainted with griefs, his Soul was in continual sorrow & distress.

4. This Soul Agony was not inflicted upon him by man, nor by Devils, no creature was able to put his blessed Soul into such a condition.

Quest. Who was it that put his Soul into this distress? I answer, it was his Father that gave him this Cup to drink, *Joh.*18.11. *the Cup which my heavenly Father hath given me shall I not drink it?*

Isai.53.6. *the Lord hath laid on him the iniquities of us all*, he suffered the wrath and curse of God, the punishment due to the sin of man, he is our surety, he stood in our stead, and divine justice inflicted upon him all the punishment due to our sins. And he spared not to lay upon him till he was fully satisfied, *Rom.*8.32. *He spared not his own Son*, here he drank the first deep draught of the wrath of God due to our sin, on the Cross, he drank the last draught, and then he dyed.

5. He turned the Innocent reluctancies of humane nature into prayers unto his Father, who laid this load upon him, and subdued, and suppressed them with humble, holy submission to his will, and then drank, and this he did three times, he made three draughts of this bitter cup which he drank in the garden. And it pleased the Father to give him interims of some ease, so that after his first submission he went unto his Disciples, and awaked them, (poor watch men) and then returned to his dreadful work again, and submitted the second time, and drank, then went he again to his Disciples and did the same with a check to *Peter* by Name, and returned again and prayed, and submitted, and drank the third draught, and then he had an interim again. And by that time the Traitor Judas and his Companions were come into the Garden.

6. In all this bitter conflict he had no humane help, for every time he came to his Disciples he found them sleeping, he fulfilled that Prophesy, *Isai.*63.3. *I have trodden the wine press alone*, and of the people there was none with me. Yet to inform and convince us of the greatness of this work and bitter suffering, it pleased God to send an Angel to strengthen him, as *Luke* testifieth, *Luke* 22.43 *and there appeared an Angel unto him from Heaven strengthning him.* The Cup was so bitter, that it was as much as life could bear, yet he revived again, and went on in his work, till he drank the last draught on the Cross, & then it killed him, he drank at several times, that it might not yet kill him; because all was not yet finished; but when all was finished, he drank the bottom of the Cup, & then it killed him, he began with a soul Agony only, without immediate bodily sufferings, save what his body suffered by simpathy with his distressed soul; but on the Cross he suffered the extremity of bodily suffering, & Soul sufferings also both together, & then it killed him.

7. What is a Soul Agony? *Answ.* The wrath and curse of God due to sin by the Law, inflicted to punish the Soul.

What is that Soul punishment which Jesus Christ suffered, which he began in the garden, before they touched his body?

Answ. It is so deep, terrible, Infinite, and intollerable, that it is unutterable, as it is said, 1 *Cor.*2.9. *Eye hath not seen, Ear hath not heard, nor have entered into the heart of man, the things that God hath prepared for them that love him.* So nor for them that love him not, who are sinners. And what unconceivable punishment divine justice hath prepared for sinners, all that, Jesus Christ hath suffered in our stead, no man can bear the curse of the Law but it will sink him to hell, and there he can bear it but by drops, and therefore his punishment is drawn out to Eternity. But Jesus Christ was able to bear it, and to accomplish his sufferings in a finite time, *Isai.*53.4. *he hath born our griefs.* Souls in hell feel what a Soul Agony under

Gods wrath and curse is, *Luk.*16.24. *I am tormented in this flame*, said *Dives* in Hell. Souls under the work of conversion, when they are wounded for sin, feel some drops and sparks of it, & yet that little is intollerable, *Pro.*18.14. *a wounded Spirit who can bear?* a Negative Interrogative, meaning that none can bear it. Only Jesus Christ can bear it, yea, we may truly say, never did any wounded Soul in the work of conversion feel such Soul wounds as Jesus Christ felt, and never did, shall, or can any Soul in Hell feel such Torments of soul as Jesus Christ felt.

For 1. In Hell every soul feels the punishment due to his own sin only, he suffereth only for his own sins.

2. In the work of conversion the soul feels the sting of the guilt of his own sin only. But Iesus Christ stood in the room and stead of all, he is a second Adam, he suffered the punishment due unto all, and all at once, and this maketh a wonderful difference. The suffering of any one person is but as the drop of a Bucket in comparison of the sufferings of Iesus Christ. There be sundry parts and powers of the soul; The understanding is the great light, ruler, commander of the whole man, in all its actions. The will is the sovereign uncompelled chooser in the soul of man, that closeth with what it liketh best. The Conscience is the sovereign judge of all that is done, doing, or to be done. The memory is the depository Treasury where all our store, good or bad is laid up for after use. The imaginations and affections are under Servants to the Soul. And all these powers of the Soul, the person being in the state of sin are capable of high torments; as on the contrary, the person being in the state of grace through Faith in Jesus Christ they are capable of glory and high joyes.

Torments enter into the Soul two wayes, as also do joyes.

{ Sometimes by way of sense and imagination.
Sometimes by the understanding, by the Word and Spirit. }

In all these wayes, what ever Torment an Innocent Surety was capable of as the fruit of sin, all that Jesus Christ suffered, part now in the garden, and fully upon the Cross, Our Surety stood guilty in the Eye of Justice, of all the sin of the first Adam, and presents himself to suffer for the same, unto the satisfaction of the justice of the Law, *Rom.*3.19. *all the world is become guilty before God*, and Jesus Christ taketh upon himself all this guilt, all the mountains of guilt of all the elect world are rowled upon Jesus Christ, *he is made sin for us*, and the fiery streams of the wrath of God that burneth in *Tophet* come running down upon him, *Psal.*88.7. *thy wrath lyeth hard upon me, thou hast afflicted me with all thy waves.* The curse due unto sin maketh it *a fearful thing to fall into the hands of the living God*, Heb.10.31. *for our God is a consuming fire.* In this fearful, terrible condition was the Soul of Iesus Christ, now in his garden agony, which suffering of Iesus Christ doth save believers from it, to the enlargement of our Eternal Thanksgiving, praise and joy.

But Wo be to those unto whom this grace is freely offered, but they rather chuse the pleasures of sin for a season, and by their own choice plunge themselves into these flames of wrath, out of which Iesus Christ offereth to deliver them, but they refuse to accept his offer.

8. In this garden Agony Iesus Christ had but three of his Disciples near him, *viz.* Peter, Iames and Iohn, the rest of his Disciples he had appointed where they should

tarry, further off, and he went so often to these three to keep them waking, that *Judas* and his Companions should not find them fast asleep, and behold the gentleness of Iesus Christ to consider their infirmity, he first gently checketh them, and *Peter* by name, *could ye not watch with me one hour?* shewing that his first conflict had been about an hour, and he knowing that *Judas* was coming, set them a little way off, and bid them watch.

But alas they were poor Watchmen, he found them asleep the second time, then he giveth them an holy Item and Admonition, *watch and pray lest ye fall into Temptation:* there is more danger near you then you are aware of. Yet himself doth make a tender kind-hearted Apology for them, *First* accepting their willingness of Spirit; and then bearing with the infirmity of the flesh: for he considered that it was near midnight, high sleeping time; and their hearts were full of sorrow, which made their eyes heavy *Luk.*22.45. Yet notwithstanding the care the Lord had to keep them awake, *Judas* had taken them asleep, had not the Lord awaked them the third time, for when he came to them the third time he found them asleep, and now he gives them a sharp awakening, they were ashamed the second time, but now they were gastered; now sleep if you can. Behold the hour is come, *the Son of man is betrayed into the hands of sinners, arise, let us be going*, when the danger is upon us it is time to bestir our selves.

Now the History returneth to *Judas*, whom we left, preparing his Company to execute his wicked Treason in betraying his Lord and Master, when he had gotten his Company, a band of men and Officers, furnished with Swords, Staves, Clubs, Lanthorns, Torches, *&c.* no doubt he first led them to the house where he had left Iesus and his Disciples, but he found that they were gone from thence some hours ago, which might vex them, but *Judas* incouraging them, he knew the place whither they were gone, *Iob.*18.2. *Judas* who betrayed him knew the place, for Iesus oft times resorted thither with his Disciples; unto this place he led them; how they got into the garden, is not said, but *Judas* their Leader knew how to get in, and did so.

And this is greatly to be observed, that by such time as they were come, Iesus Christ was ready for them, he had ordered and placed his Disciples, he had finished his Soul Agony, and prayers, and he had no sooner finished that great work, but the Traitor and his Crew came, he stepped out of one furnace into another, he had finished his Soul conflict under the wrath of God, now falleth into the wrathful hand of man, from one suffering into another; the time of his last sufferings was now come. In the management of this matter there be sundry particulars.

1. The Company that came to apprehend this Lamb of God to make him a Sacrifice was a band of armed men, with Officers and Arms, *Iob.*18.3. and *Judas* was their Leader, a goodly Crew to follow a Disciple of Iesus Christ, but they are fit enough for a Traitor; they had objected to *Judas* that they might miss the right person, being night, how shall we know the right party? *Judas* devised this direction, he told them that he will kiss the man, and whom ye see me kiss, that is he, lay hold on him, and lead him away safely, so Mark expresses his direction, Mar. 14. 44.

2. According to this agreement, so soon as they came up to Iesus, the first act that passed was, *Judas* came up to Iesus with a smooth flattering tongue, and said, *hail Master! and kissed him*; The most mischievous and wicked kiss that ever was given in this world, a fitting behaviour of a bloody Traitor.

3. Iesus Christ giveth him in a mild manner a most dreadful rebuke. *Judas*

betrayest thou the Son of man with a kiss? a terrible Question to all smooth, flattering, but falsehearted Hypocrites, that mean not as they speak, *whose words are smooth as butter and oyl, but full of venome is in their hearts.*

4. The next act that passed was, *Jesus asked them, whom seek ye? they said, Jesus of Nazaret: he said, I am he*: and with that word opened a Crevis of the Majesty of his person, which made them all to start back and fall to the ground, and probably tumbled over each other. And *Joh.* 18.5.6. *Judas that betrayed him stood among them*, and it is like fell also among them, unless his heart was harder than the rest, and not so ready to be daunted in this wicked work he was about: he was the most guilty person of them all.

5. But they recovered themselves again and stood up. Nothing will daunt and divert an hard heart, when the Devill doth animate and inspire them. And all this Company depended upon Judas their Leader and Captain, all the action must be attributed to him.

6. *Then Jesus asked them again, whom seek ye?* He was more composed in his mind then they were, he was in a good work, they were in a wicked work. And by this second Question, he shewed evidently that he would not escape from them though he could easily have so done, for he knew their design. Then they said again, *Jesus of Nazareth? Jesus answered them, I have told you that I am he, if therefore ye seek me, let these* (viz. Peter, James and John) *that are with me goe their way*, that the saying which he had spoken, *Joh.* 17.12. might be fulfilled, *Of those that thou hast given me I have lost none.* And here behold a right good Shephard, that will expose himself to the Wolves to save his Lambs.

7. The next act that passed, was an act of Peter, who seeing Malchus a forward bold fellow, a servant of the high Priest, and spirited like his Master, begin to lay hold on Jesus, peter drew his Sword, and first asked *Master shall I smite?* but before he could receive an Answer, *Malchus* going on, he gave Malchus one Slash, and cut off his right ear, *Luk.* 22.49.50. upon which act of Peter, Jesus Christ did three things.

First. He rebuked the sword, and commanded Peter to put it up into its sheath. He rebuked it by that text of Scripture *Gen.* 9.6. *he that draweth the sword shall perish by the sword.* Again, Jesus Christ declareth, that if he had need or desire of rescue, *I could ask my Father, and have more then ten legions of Angels* to rescue me. All that Jesus Christ did for us was by voluntary dispensation. Again Jesus Christ argueth, If I should rescue my self from them, how should the Scripture be fullfilled, which have foretold, that thus it must be? *Mat.* 26.50.53,54. Again he argueth, *Joh.* 18.11. *The cup which my heavenly Father hath given me to drink shall I not drink it?* He had already thrice in Prayer submitted to drink it, and now submitteth again.

Secondly. Jesus Christ touched *Malchus* his ear, and healed it. *Luk.* 22.51. whether it did his soul any good or not, is not said, there is no mention made of it; only *Joh.* 18.26. A Kinsman of *Malchus* challenged Peter to be one of Jesus his company. *Did I not see thee in the Garden with him?* and no doubt he could have told him, that it was he that cut off Malchus his ear; but because of the Miracle which Jesus did, in healing it with a touch, the High Priest (it is like) charged and they all agreed to bury it in as much silence as they could; for it was a great Conviction of their malice, that could not be mollified by such a miracle. But poor Peter was too bold (not in Courage, but Fear) in denying; which how great a stumbling it might be to him that charged him, we cannot say. But O what a

sad

ſad Temptation is fear? that cauſed *Peter* ſo raſhly, and ſo often to deny his Lord But we are yet in the Garden, where *Malchus* Ear was raſhly cut off by *Peter*, and miraculouſly healed by Jeſus Chriſt.

3. Jeſus Chriſt rebuked the Officers and band of Souldiers for coming againſt him in hoſtile manner, *Luk.*22.52. and Ieſus ſaid unto the chief Prieſts, and Captains of the Temple, and the Elders which were come to him (therefore we ſee that there were of ſuch ſorts of men in *Judas* his Crew) *be ye come out as againſt a Thief with Swords and Staves? when I was daily with you in the Temple, ye ſtretched forth no hand againſt me, but this is your hour and power of darkneſs.*

8. Laſtly, They lay hold on Ieſus, and bind him, dear Lamb of God! *Joh.*18.12. *then the band of men the Captain and Officers of the Jews took Jeſus and bound him, and led him away.*

9. Now all his Diſciples left him, fled, and ſhifted away, *Matth.*26.56. Mark relates a brief Hiſtory of a young man, a follower of Ieſus Chriſt, *Mark.*14.51. *and there followed him a certain young man having a linnen cloth caſt about his naked body, and the young men laid hold on him, and he left the Linnen Cloth, and fled from them naked.* This young man was none of the Diſciples, for Ieſus Chriſt had taken care for all their ſafety, *Joh.*18.8. *If ye ſeek me, let theſe go their way.* But this Hiſtory is inſerted, to ſhew what a ſad conſternation fell upon all the followers of Ieſus Chriſt: ah, how were all the ſheep ſcattered, when the Shephard was ſmitten, and oh how the hour of darkneſs inſulted now! that none of the followers of Ieſus Chriſt durſt appear, and how Ieſus was deſerted of all men. *He trode the wine Preſs alone*, and none of the people were with him. *To him be all glory for ever and ever, Amen.*

In this ſad Hiſtory of the ſufferings of our Lord Ieſus in the Garden, Divines do obſerve how the ſufferings of the ſecond Adam do anſwer to the ſins of the firſt Adam. The firſt Adam beg an ſin in the garden of Paradice, and the ſecond Adam began his laſt ſufferings in a garden where Ieſus was wont to reſort, *Joh.*18.2. a good meditation to ſeaſon our garden delights withal.

Again, the firſt Adam fell by the ſubtile flattering Serpent, acted by the Devil. And the ſecond Adam entered into the field of his laſt ſufferings, by the ſmooth and fallacious kiſs of his Diſciple *Judas*, again all the world were corrupted by the ſin & fall of the firſt Adam, & all ſorts of the people of the world conſpired againſt the ſecond Adam, and brought him to his ſuffering.

Again, the firſt Adam by ſin hath brought ſhame upon all the world, and diſgrace. And now the world do put upon the ſecond Adam all the ſhame and diſgrace that they can. Again, the firſt Adam forſook God and his wayes, and now the ſecond Adam is forſaken of all men, his own Diſciples forſake him. Again, the firſt Adam was made a Captive, and hath captived all his Poſterity, and now the ſecond Adam ſuffering for our ſins is made a Captive unto ſinners. But paſſing theſe things I ſhall touch a few other things.

1. See to what a degree of Impudence the Devil can blow up the heart of an Apoſtate, the rebuking queſtion of Ieſus daunted not *Judas* nor any thing elſe that was ſaid, or done.

2. All men ſhould beware of raſh drawing out of the Sword, it is a dangerous thing, and not to be done without great counſel and deliberation.

3. When we ask counſel, it is neceſſary to have patience till we receive an anſwer.

4. Ieſus Chriſt healed *Malchus* Ear. It is a Goſpel leſſon to do good againſt

evil, Iesus on the Cross said, *Father, forgive them, they know not what they do.*

5. It was the wisdome and love of Iesus Christ to draw a speedy cover over *Peters* rash act, &c. &c.

CAP. XI.

The History of the Sufferings of Iesus Christ before the Council of the Iews, who condemned him to dye, and delivered him to the Roman power to be crucified

*Ioh.*18.12,13,14,19,20,21,22,23,24.

THen the band, and the Captain, and the Officers of the Iews took Iesus and bound him, and led him away to Annas *first, for he was Father in law to* Caiaphas, *who was high Priest that same year, now* Caiaphas *was he who gave counsel to the Iews, that it was expedient that one should dye for the people, the high Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him, I spake openly to the world, I ever taught in the Synagogue and in the Temple, whither the Iews alwayes resort, and in secret have I said nothing. Why askest thou me? ask them that heard me, what I have said unto them, behold they know what I said. And when he had thus spoken, one of the Officers which stood by struck Iesus with the palme of his hand, saying, answerest thou the high Priest so? Iesus answered, if I have spoken evil, bear witness of the evil, but if well, why smitest thou me? now* Annas *had sent him bound to* Caiaphas

Here *Iohn* maketh mention of the Captain, the Band, and the Officers, now this Captain was conducted by *Iudas*, *Luk.* 22. 47. *he that was called Iudas one of the twelve went before them.* Why *Iudas* led Iesus first unto *Annas*, is not said, but it may be gathered, at least probably, he was the ancientest of the great men, for he was Father in law to *Caiaphas* the High Priest, *Iosephus* saith of him, *that he was a wise man*, and it is most probable that *Iudas* had made his bargain with him, and sold his Master to him, and that the Band and Officers that *Iudas* led, were gathered together at his house, and there *Iudas* had his Commission, and from them marched upon his exploit to apprehend Iesus, and therefore when they had taken him, thither they brought him, and there Iudas was discharged, for we hear no more of Judas, in what follows.

But when they came there, *Annas* considered, that though they had successively acted thus far, and had got him into his hand and power, yet now their proceedings must be carryed on under a fair colour of legal proceedings, the Council must be called together, *Caiaphas* was high Priest, at his Palace or Hall the Court must be kept, therefore when he had gloryed over his Prisoner, and had the honour to apprehend him, he sent him away bound unto *Caiaphas*, but we read not that he sent him by, or under the hand of Iudas, he had acted his part sufficiently. *Annas* sent him to *Caiaphas*, because he was a vehement prosecutor of this business of putting Jesus to death. Iohn giveth us that Reason, *viz.* that it was he that had given the Iews that counsel, *that it was necessary that one man should dye for the people*, to be made a *piaculum* for his Country, to please the Romans. which was the manner of some Nations in those dayes, the record of this politick device of *Caiaphas* is, *Joh.*11.46, ad 54. *But some of them went their wayes to the Pharisees, and told them what things Iesus had done. Then gathered the chief Priests and the Pharisees a counsel, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and Nation. And one of them named Caiaphas, being the high Priest that same year, said, un-*

to

so them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should dye for the people, and the whole Nation perish not. And this spake he not of himself, but being high Priest that year, he prophesied that Iesus should dye for that Nation, And not for that Nation only, but that also he should gather together in one, the Children of God that were scattered abroad. Then from that day forth they took councel together for to put him to death.

In which History we may first see the occasion of this vehement motion and meeting of the Council, and the taking up that fixed resolution, of putting Jesus to death, *viz.* it was that famous miracle which he did, in raising up *Lazarus*, from the grave, after he had been dead four dayes, which should rather have awed their hearts to believe in him, (as many did) then so to provoke them to envy against him, upon that groundless pretence that it would provoke the Romans to overthrow their Nation, if many should believe in him: The Romans alas, were of *Gallio*'s mind, *they cared for none of these things.*

We may also see in this story the sovereign wisdome of God in over-ruling and ordering the counsels of men to make for his own glory, and for the accomplishment of his own holy counsel, unknown and unconsidered by them that act them, that which they act for their own bad ends, God permitteth them, and over-ruleth them for his own holy ends. The counsel of Caiaphas was cunning, but bloody, yet he was proud of it, in his own conceipt; *ye are a company (saith he) of weak men that know nothing at all* (and yet wise Annas his Father in law was one) I can tell you of a project whereby we shall gratifie the Romans, and render our selves wise Patriots, that seek the Redemption of our Country, *&c.* ah poor man that is so sinful an under-worker of so glorious a part of Gods holy counsel. God meant good to Israel his Church, howbeit he meaneth not so, neither doth his heart think so, *Isai.* 11.7. for such reasons as these, Annas sent him bound, (an insulting act over our suffering Lord Iesus) unto Caiaphas, from post to Pillar. When Annas was come, and had brought his Prisoner, all the Council were quickly together, though it was about midnight, men cannot sleep till they have accomplished their wicked designs. They presently (for they were in haste to make quick dispatch) call a Court, and sit as a Court of Judgement. But it was a private Court, not publick; a night Court, not open for all that would: they set a Porter that kept the dore, that none but friends to their wicked design (as much as in them lay) should come in, *Joh.* 18.16. *Peter stood without, then went forth that other Disciple which was known to the high Priest, and spake unto her that kept the dore, and brought in Peter.* Whether he that brought in Peter did not stretch the line of Truth too far, it is not said, but she that kept the dore was a notable Virago, and soon challenged Peter, and drew forth his first denyal of his Lord. Why the Court was so private may easily be gathered, they had guilty Consciences, and were about a black work of darkness, and therefore the dark night was not security enough to them, but they must have a Porter at the dore, and one that had animosity sufficient, and that they might confide in: they feared that the people would rescue him out of their hands. It is an ill sign, that the state of that people, and the actings of those Rulers, are all sick, and near to some publick calamity; when they are in such fears and jealousies of each other. As for *Peters* getting in, and bold carriage like a spy, managing himself as if were unconcerned, standing to the fire; but overtalking, too busy with his tongue, *&c.* though the Lord made a sad use of it to Peter, in lying and denying his Master, and cursing himself or wishing ill to himself if he knew him, *&c.* yet Iesus Christ looking o-

ver his shoulder upon *Peter*, Luk. 22.6. made good use of it, for the humbling of Peter, and warning of us, and yet providing a witness how they handled Jesus Christ in their private Court.

Sect. 2.

Come we now to the first act of the Council, which acts laid in order together, appear to be six.

First, the high Priest did interrogate, Jesus of his Disciples, and of his doctrine, *Joh.* 18.19. what he asked concerning his Disciples is not said, nor was it worth the answering unto, probably he might enquire what chief men of mark and danger, might be among them? alas, Jesus Christ had only Fishermen, and men of inferiour rank, Mathew the Publican was one of the chief, and therefore it is like that the Court insisted not upon this point. But that question about his doctrine, Jesus Christ saw it wisdome to answer unto. There question was not to know and learn his doctrine, for had it been so, Jesus Christ would surely have taught them; the willing and obedient Ear shall be instructed.

But their Questions were captious, intimating that his doctrine was false, and crope in secretly, now they are willing to search him out, this is to be gathered out of Jesus Christ his answer, *Iob.* 18.20,21. *Jesus answered him, I spake openly to the World, I ever taught in the Synagogue and Temple, whether the Iews always resort, in secret have I said nothing, why askest thou me, ask them that heard me what I have said unto them, behold they know what I have said.* Jesus Christ here declareth, that his doctrine and manner of publishing it, both matter and manner had signs of truth, and not of error, which is expressed in sundry particulars.

1. *I spake openly to the World.* I did not pick my Company, I let all that would, hear me, errors use to be carried secretly, truth is open, seeks no corners, and so hath my preaching always been.

2. *I taught,* (viz. when I solemnly preached on the Sabbath dayes, *Luk.* 4.16. *and as his custome was he went into the Synagogue on the Sabbath day, and stood up for to read*) in the Synagogues, allowed places for publick meetings, for any that will come to hear.

3. *I ever taught* (when opportunity served) *in the Temple, whither all the Jews resort.* This is not exclusive of such times, as sometimes he took, to teach in a Mountain, *Math.* 5.1. or on the shroud of a ship, *Math.* 13.2.

4. *In secret I have said nothing,* that is nothing contrary to, or differing from what I taught in publick. This is not exclusive of his discourses by the way, or in private houses, where he expounded to his Disciples that which he had publickly taught in parables, *Mark.* 4.34. *when they were alone, he expounded all things to his Disciples.* Hence then Iesus inferreth, that if they suspected him of false doctrine, ask them that heard me, they can tell it, why do you ask me? that is not the right way to find out cunning teachers of error, but the right way is by taking Testimony from such as heard.

The next thing that followed this answer of Iesus Christ, not as an effect or just consequence thereof, but an abusive, scornful, unworthy misinterpretation of the words of Iesus Christ, with a most rude and uncivil behaviour added thereunto, *Iob.* 18.22. *when he had thus spoken one of the Officers or Servants which stood by, struck Jesus with the palme of his hand, saying, answerest thou the high Priest so?*

1. He that smote him was an under Officer, or a Servant, as the word signifies. When the chief Rulers, especially the high Priests are set against Jesus, to persecute him, it is no marvell that their under Officers and Servants are as ill minded as their Masters, & then they will be so rude as this act shews them to be. It was a great suffering of our Lord Jesus that under Officers and Servants should so insult over him.

2. He smote him with the palm of his hand, as our English Translation renders the word: we call it a Box or Cuff on the ear or cheek. The word also signifies to smite with a rod, reed or walking Staff; either way was impudent, contemptuous and scornfull.

3. He backs his smiting him with a Reproach, *Answerest thou the high Priest so?* As if he had made a faulty Answer, dishonourable to the high Priest. But he sheweth that he put a bad construction on his speech, and imputes it to him as a Reproach.

4. All this was done in the face of the Court, without any check given him that we hear of; shewing that they were all conspired to abuse our Lord Jesus. See a like example of this abuse done unto our Lord Jesus. 1 *King.*22.24. *And Zedekiah the Son of Chenaanah went neer and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?*

To this saucy fellow Jesus answered with a convincing and reproving *Dilemma*, so clear, and so wisely placed, that he spake above exception. The first part or horn of the *Dilemma* is this, *If I have spoken evill, shew it*, bear witness of it. The second part or horn is, *if I have spoken well, why smitest thou me?* Which answer of our Lord, quite stopped their mouthes, and put all to silence.

Out of this small part of the Sufferings of our Lord we may gather up some Instruction.

1. When Church-men are Persecutors, the Persecution will be bitter, as Jesus found it, so did Jeremy: Church-men are usually more cunning, more bold, more feared in conscience, more cruel.

2. Carnal Professors will insult and domineer over the Godly when they have power in their hand.

3. Persecuting Professors will put the handsomest face they can upon the vilest actions.

4. God can and will over-rule the cunningest Counsells and contrivances of Persecutors, to subserve his Counsel.

5. Guilty consciences love Secresy, and to act behind the curtain.

6. It is dangerous to intrude our selves into a place or way of Temptation, as Peter did; it may expose us to lye or deny Christ, and curse our selves; as all these falls and knocks Peter felt.

7. Truth is alwayes serene, open, seeks no corners to hide it self.

8. When Rulers are wicked, such as are under them will be violent.

9. A girt convincing Answer, will stop the mouth of the worst of enemies.

*Sect.*3.

The second Act of the Council.

MAth. 26.59. *ad* 63. *Now the chief Priests and Elders and all the Councel sought false witness against Jesus to put him to death. But found none; yea though many false Witnesses came, yet found they none.*

At the last came two false witnesses and said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes. And the high Priest arose and said, Answeredst thou nothing? What is it which these witness against thee? And Jesus held his peace.

Mark. 14.55. ad 61. *And the chief Priests and all the Counsell sought for witness against Jesus, to put him to death, and found none. For many bare false Witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this Temple made with hands, and within three dayes I will build another made without hands. But neither did their Witness agree together. And the high Priest stood up in the mids, and asked Jesus saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing.*

Here see, 1. That though they so abused our Lord Jesus for his Answer, and for putting them upon the right way of enquiring, *viz.* to ask his hearers, to see if they could testifie any thing against him: for in his Answer he had vindicated himself and his Doctrine, both for matter and manner; therefore if they would find any thing against him, it must be by Witnesses that heard him; yet now they are necessitated to fall to this course, as Jesus had said, though they had abused him for so saying.

2. All the Counsel there present, were unanimous in what they doe: & what do they? They sought for false Witnesses, that they might find some matter; or at least appearance of some matter, for which they might put him to death. They carried themselves, and managed the matter so, that all might easily see their intent, to find some matter whereof to accuse him. Because they were resolved to put him to death, they sought not for what was true, just, righteous, but for something to criminate him, by Witnesses. they cared not though it were false Witness. They encouraged them to testifie any thing. And when they misrepresented his words and meaning, they took the advantage to wring his words to the worst sense, as appeareth in that Instance, when Christ said, They would ruine and destroy this Temple, his Body, and he would raise it up again the third day. So John representeth his words, *Iob.* 2.19. he spake of the Temple of his Body. Nor was there any capital crime in it as they represented his words, yet any thing will serve their turn, to be a seeming matter of accusation.

3. They could find nothing wherein two witnesses agreed, among all the false witnesses, untill two witnesses spake about destroying the Temple & raising it again in three dayes. And yet these two witnesses agreed not in all points, as *Mar.* 14.59. testifieth. Thus they wearied themselves in vain, finding nothing against him, which left their envy naked, without any pretence of a covering.

4. Then the high Priest devised another device, *viz.* to draw out Jesus Christ to speak; for he kept silence all this while. Could they draw him out to speak, they might entangle him in his words, which artifice they had formerly used to catch him by. *Mat*, 22.15. so now again they attempt that way. The high Priest stood up (a good civill deportment in publick affairs) and put him upon answering unto what they said; and to sharpen and quicken the matter, he putteth him on in a rebuking way: *What? Answerest thou nothing? What is this that these witness against thee?* But this Stratagem prevailed not, Jesus still held his peace.

Quest. Why did Jesus hold his peace and answer nothing?

Answ.

Answ. 1. Because there was nothing to answer unto: they proved nothing; their witnesses agreed not, they confuted themselves, they could fix and fasten nothing: there was no need of an answer, and in such case it is best to keep silence.

2. He held his peace to fullfill the Scriptures *Isa.53.7. He was oppressed and afflicted, yet opened he not his mouth. He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*

3. He held his peace, because though he was perfectly innocent himself, of all they accused him of, yet some or other of his Elect might be at some time or other guilty of such evills as they falsly imputed to him, in whose room and stead he stood and suffered.

4. He held his peace because he was willing to dye for his Elect, to expiate the sins of Gods Elect.

Sect. 4.

The third Act of the Council.

MAth.26.63,64. *But Jesus held his peace. And the high Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.*

Mark 14.61,62. *Again the high Priest asked him and said unto him, Art thou the Christ the son of the Blessed? And Jesus said, I am, and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Here see, 1. The high Priest and Council finding and perceiving plainly, that they could find no just matter against him, nor any colour or appearance thereof, they invented another way to pick an appearance of matter against him, which might seem to be of weight in the eyes of the Jews, though it would be of no consideration among the Romans: and that was by an open and solemn putting Jesus to answer whether he was the Messias or no.

For { 1. If he denied it, or would not confess it, that would much ease and advantage them in putting him to Death, because they had found something of that point against him.
2. If he should confess it, that he is Christ the Messiah, they were resolved to make that the crime for which they would condemn him.

Mark relateth only the bare question, *art thou the Christ, the Son of the blessed?* Mathew relates the question more fervent, for if this device had failed, they had no appearance of a cause to condemn him. Therefore to make sure work, the high Priest saith, *I adjure by the living God, answer plainly, and* catagorically to this question, *art thou Christ, or Messiah the Son of the living God?* where

1. See what the Jews saith then was, touching the Messiah, whom they then looked for, *viz.* that he was to be such a man, as also is the Son of God. God and man in one person, which is the same Faith that now the Gentile Churches believe according to the Scriptures, and the same point is manifest by Peters answer unto Christ, according to the Faith of the Church of the Jews, *Math.16.16.* in that famous Confession of Peter. *Thou art Christ the Son of the living God.*

2. Unto this question of the high Priest, and Council, Jesus Christ answereth two things.

1. He maketh a plain, clear, and direct answer, *Mark.14.62. I am he,* Math.26 64. *Thou hast said it,* it is as thou hast said,

2. He proveth it by the consequent, *viz.* the two next acts and dispensations of Christ which they shall see, *viz.*

1. From hence forward *you shall see Christ the Son of man sitting at the right hand of power*, that is, you shall see the mighty power of Gospel grace of Christ Jesus, in the conversion both of Jews and Gentiles, and so going on until the last and final conversion of the Jews, which we hope for at this day.

2. The next and last act of Jesus Christ in this world, *you shall see him coming in the Clouds of Heaven*, viz. *in power and great glory, to judge the World.*

Sect. 5.

The fourth act of the Council.

WHen Jesus Christ had made this clear confession, that he is Christ the Messiah, then they thus proceeded, *Matth.* 26.65,66. *Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.* Mar.14.63,64. *Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.*

1. *The high Priest rent his garment*, it may be the rest did the same, though it be not expressed.

2. He saith, *he hath blasphemed, viz.* by confessing that he is *Christ the Messiah.*

3. You the judges, the whole Court have heard his blasphemy.

4. *We need no further witnesses* to find matter against him, to condemn him to dy, this that we have heard is matter sufficient.

5. They all expressed themselves to be of the same mind and opinion.

6. The high Priest put it to the Vote, *what think you?*

7. They all passed their Vote, and so the sentence of condemnation was pronounced against our Lord Jesus, for confessing *that he is Christ, the Son of the living God.* And no other cause, or appearance of a cause could they find against him, saving this only: a blessed cause, wherein Christ himself was the first Gospel Martyr, *John Baptist* was martyred for his faithful discharging the office of a Prophet, in telling Herod of his sins.

But Jesus Christ was condemned to dye meerly, purely for this his confession, and for nothing else, no not so much as pretended.

All this was done in the night, the blackest work of darkness that ever was done in this world. They began their clandestine night Court about midnight, they pursued their work in the manner above related, until about the second crowing of the Cocks, about that time they condemned him.

Sect.6.

The fifth act of the Council.

WHen they had done this wicked deed, in condemning our Lord Jesus to dye, it being deep in the night, They committed their condemned Prisoner unto a company of men, to keep him fast and safe until the morning, and then adjourned the Court till the morning. And so this dark Sessions of this Court was ended.

It

It cometh now to be considered how they used him this latter part of the night until the morning, when the Council met again, if any bowels of mercy had moved in them, they should have given him some refreshing, and opportunity to take some rest. but they were mercyless unto him, who is the spring of all mercy to us, they used him cruelly, which usage is set forth.

1. By the actors, a company of men, that were charged with the safe keeping of him till the morning, they are called, *Luk.*22.63. a chosen company fitted for the purpose, that they could confide in, spirited like their Masters.

2. The time of their commission to keep him, till morning, which was about the space of three hours.

3. The several acts of horrible abuse, which they did unto him in time of their charge and commission.

1. *They spit upon him*, Mark.14.65. which is an act of the greatest disdain in the doer, and of the greatest disgrace in the sufferer, a contempt that few will do to a dog, especially in the Nation of the Jews it was a very great contempt, which the Lord himself foretold and described, *Luk.*18.32. *he shall be mocked, spitefully intreated, and spit upon.*

2. *They spit in his face*, Math.26.67. this was the highest degree of the reproach of spitting. God gave a Law about it, *Deut.*25.7,8,9,10. *it is the disgrace of him that is unkind to his brother*, a most improper and unsuitable disgrace unto Jesus Christ, when he was doing the greatest act of love and kindness not only to his Brother, but to his Enemies.

3. *They mocked him*, Luk.22.63. and the next word sheweth that there were cruel mockings, as it is said, *Heb.*11.36. the persecuted Saints were so used, and *Psal.*25.19. *mine Enemies are many, and hate me with cruel hatred.* for

4. *They smote him and beat him*, Luk.22.63. the word which the Holy Ghost useth, doth signifie such blows as do break the Skin; and flayed off some part of the skin, where the blow fell, which was very cruel, according as the Prophet describeth such cruelty, *Mic.*3.2,3. *who pluck off their skin from off them, and their flesh from off their bones, they flayed the skin from off them*, Isai.53.5. *he was bruised for our iniquities*, they smote him so hard that they bruised him with their blows.

5. *They blind-folded him, and then boxed him on the face*, and with blasphemous mocking and scorn, said, *thou Christ prophesy who smote thee*, Math.26.68. such blasphemy would affright a modest heart to hear it, but no doubt they made great sport and laughter at it.

6. It was an aggravation of these abuses, that every base fellow and servant had liberty thus to abuse our Lord Jesus, *Mark.*14.65. *and the servants did strike him with the palms of their hands*, they devised many wayes to put contempt upon him, and to make sport for themselves.

7. *They plucked off his hair*, viz. of his face, or head, or both. This abuse is mentioned in the Prophets, *Isai.*50.6. *I gave my back to the smiters, and my cheeks to them that pluck off the hair, I hid not my face from shame and spitting.*

8. They spake many other blasphemous words against him, which the holy Ghost abhorreth to mention, *Luk.*22.65. and many other things blasphemously spake they against him, with which they bused and sported themselves all the night.

9. They were charged to watch and keep him, and therefore they might not sleep, and they kept themselves thus employed, and thereby did not only hinder Jesus Christ from taking any rest, but also they did grieve, vex, and provoke his

Spirit most bitterly. It was the saddest night that ever was spent. And thus they did till morning light; for then the Council met again, *Luk.*22.66. and called Jesus before them.

This is the Lamentation, that these that did this vile injury to Jesus Christ, were of his own to whom he was sent, but they would not own him, but condemned him to dy, which was the work he came to perform: and when they had nailed him to the cross, he pardoned them and prayed for them.

When visible Professors of Jesus Christ are Persecutors of Christ, they will be violent and cruel, as now these were against Christ. And no marvail that the Servants and inferiours were so cruel against Christ, for they knew that they pleased their Superiours and Masters. When Saul persecuted David, every abject durst vent his venome against David: and Doeg fears not to be an informer against him. When Absolom rose up against David, is it any wonder that Shimei durst shew himself to curse David? The horrible cruelties and indignityes of these Jewish Watchmen, that had the charge of keeping their condemned Prisoner, will all, in many respects stand upon the account of the high Priests and Rulers. They opened their own envy so bare and naked, that every body might see it. And therefore their creatures were bold to do any thing against the Lord Jesus.

Sect. 7.

The sixth and last act of the Council of the Jews, as a Councill, against Jesus Christ, as private Persecutors and envious Persons, they pursue Jesus Christ before Pilate, and before Herod afterwards.

LVk.22.66,67,68,69,70,71. *And assoon as it was day, the Elders of the people and the chief Priests and the Scribes came together, and led him into their Councell saying, Art thou the Christ? tell us, and he said unto them, if I tell you, you will not believe, and if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, art thou then the Son of God? And he said unto them, ye say that I am. And they said, what need we any further witness? for we our selves have heard of his own mouth.*

It was about Cocks crowing when Jesus Christ was condemned, committed to safe custody under a strong guard. The Court adjourned till morning, all the abuses that these carnal keepers inflicted on Jesus, the remainder of the night, I refer unto the fifth act of the Council; which for time extended till morning, and for cruelty it extended to Hell.

Now in preparation for their proceeding in the morning, they held a close and private consultation how to manage this great business. For seeing they now had (according as they long desired and contrived to doe) apprehended him and condemned him, they were resolved to put him to death. But they foresaw many difficultyes in effecting it. The points considered, plotted and agreed in this private consultation, were sundry: and their agreement may be gathered out of the answer of Jesus Christ in the morning, who gave them to understand that he knew their plots, to convince their Consciences that he was Christ the Messiah, for the asserting whereof they had condemned him. The Points considered of were such as these,

1. We must be speedy in our motions and progress, before the people know that we have apprehended him. For it was about midnight that he was apprehended

hended, and brought to *Annas* and *Caiphas*. It was about cocks crowing when he was condemned; he must be put to death and buried before the Sabbath; for if we slack the time, the people will surely rescue him.

2. They considered that we must speedily deliver him out of our hand, into the Romane hand and power, and it must be done early in the morning before the people gather together and hear of it; for otherwise the people will surely rescue him out of our hand; but out of the Romans hand, they cannot, they dare not attempt it.

3. Pilate must be carefully prepared for this matter. Some of us that may be most acceptable to him and prevailing with him, must undertake that matter.

4. Though *Pilate* was a *Pagan*, yet they knew him to be wise, just, and of a noble Romane spirit, he will strictly examine the case; and we know that we have no witnesses unto any thing we accuse him of, wherein the witnesses agree, saving in that Point of destroying the Temple and raising it again in three dayes, and in that Point the witnesses do not punctually agree: nor will Pilate think or judge it a Capital matter if they did agree.

5. These considered that they had but one capital matter against him, *viz.* that he confessed openly before our Court that he is Christ the Son of God, which by our Law is Capital, not by the Romane Law. And this is the only point that we can plead against him. And this they did plead, *Joh.* 19.7. *We have a Law, and by our Law he ought to dye, because he made himself the Son of God.* But of this we must speak hereafter.

6. They considered that of this point we have no witnesses, only his own confession, and what if he should deny it, or not confess it before Pilate; therefore we must make this point sure.

7. Hereupon they agreed early in the morning, before the people be stirring, to sit in Council again, and examine Jesus about this point only, to bring him to confess it a second time, and to try if he will stand to it. And if he ask any question to divert or delay us, answer him not a word to any thing, but hold him to this point only, to make the matter of our accusation strong against him, and clear.

8. Care was taken to advise as great a Crew of their own side, as they could, to stand next to the Court, and exclude others as much as handsomely they could, so they acted.

Very early all the Council (*viz.* all that consented and conspired in this murther) met, *Luk.*22.66. *as soon as it was day the Elders of the people, and the chief Priests, and the Scribes came together, and led him into their Council,* surely they had taken but little rest, they verified that saying of *Solomon*, *Prov.*4.16. *they sleep not except they have done mischief, and their sleep is taken away, unless they cause some to fall.* They interrogate him again about the same point, for which they had condemned him, not out of remorse or regret of heart, but of crafty designe, *Luk.*22.67. *art thou the Christ tell us?*

The first part of Jesus his answer is, *Luk.*22.67,68. *if I tell you, you will not believe, and if I also ask you, you will not answer me, nor let me go.* Wherein Jesus Christ doth manifest to them, that he knew their agreement in their secret counsel. Whereby he proveth to their Consciences that he is the Son of God. Again, he declareth to them, that the end and scope of their question was not to be informed in the point, that they might believe, for they were resolved not to believe. Again he telleth them, if I ask you any thing, you are agreed that you will not answer me again; whatsoever I say, you will not let me goe: you are

resolved to kill me. Thus plainly doth he lay open their design, and resolution in their private Councell, and detecteth them in their open Councel, so open as it was.

The 2d. part of the Answer of Jesus Christ is *ver.*69. *Hereafter shall the Son of Man sit at the right hand of the power of God.* The sense and meaning of which words they understood, *viz.* that though they now see him in this low estate of his Humiliation; yet the next appearance that they shall see him in, is, at the right hand of the power of God. Then they fully opened their trap, and say, *Art thou then the Son of God?* v.70. And this is to be observed, that they were so eager upon their design that they spake all at once, *Then they all said.*

Then Jesus cleerly answered, *You say that I am,* and I confess it is as you say, that is the meaning of that form of speech, & they were ready & willing so to take it. Now they are satisfied, they have gotten that which they fished for, *ver.*71. *And they said, what need we any further witnesses, for we our selves have heard of his own mouth.*

Now with all possible hast and speed, they delivered him up to the Romane power, as a condemned prisoner to be put to death by them, after their manner, by crucifying, or hanging on a tree. *Luke* 23.1. *And the whole multitude of them arose and led him unto Pilate*: all the Court and all the Creatures about them combined in this matter, to deliver him up to the Gentiles, as Jesus Christ had foretold that they will *Math.*20. 19. and *Mar.*10.33.

The company that acted these things, both Rulers and people, are Apostates, whose day of Grace was past, as appeareth *Math.*23.37,38,39. *Luk.* 13.34.35. *O that thou hadst kearked, at least in this thy day, but now it is hid from thine eyes.* Such Persons are the Devills fittest instruments to persecute Jesus Christ and his saints. These Sufferings of Jesus Christ before the Council of the Jews were aggravated by this, because they were his own people to whom he came and offered them mercy, and life eternal, and called them to Repentance.

But behold how wickedly they dealt with him: they condemned him, but could find no other cause but his confessing that he is the Messiah: and not only condemned him, but committed him into the mercilesse hands of their Servants and creatures that did so vilely abuse him all the night, and craftily dealt with him in the morning, and out of envy delivered him to the Romane power to be put to death. And all this did the holy innocent Son of God suffer for the sake of Gods elect, that they might become vessels of mercy: & to shew us how vile sin is in Gods sight, who spared not his own Son when he stood under a just imputation of our sin unto him. And all these sufferings of Jesus Christ we celebrate in that high Soul exercise in our Sacramental Commemoration hereof.

The History of Judas.

I shall shut up this Chapter with a touch upon the History of Judas, which in this place and time cometh into consideration, the history thereof is recorded, *Math.*27.3,4,5, &c. *ad* 11. with *Act.*1.18,19,20. in which Texts (if any please to read them) we may observe two principal points.

1. A terrible Testimony sharpned against the high Priests, and the rest of them in their bloody persecution of our Lord Jesus, by Judas his repentance.

2. A strong and clear Testimony that Jesus Christ is the Messiah, by the Jews fulfilling the Prophesies touching him.

1. In

1. In the first see, first, the occasion or cause moving Judas to repentance, *ver.* 3. *when he saw that he was condemned, repented himself*, this he saw in that night about the Cocks crowing, then began his terror, but did he not know before, that they would so do, as sure if he did not, he might have foreknown it, for Jesus Christ had foretold it, and he knew that the end of their hiring him to betray him, was, that they might have him in their hands, to put him to death, but his eyes were blinded, partly by his envy at the expence of the sweet oyntment upon the body of Jesus Christ, and partly by covetousnes, who misled of such a booty to pilfer, and principally by the Devils twice entering into him by advantages.

1. The first time of the Devils entering into his heart, was by his envy and indignation at the expence of that oyntment, *Mark* 14. 5, 10. when his heart raged with indignation, Satan put it into his heart to betray his Master, so *Joh.* 13. 2.

2. The second time the Devil entered into him, was upon the discovering sop that Jesus Christ gave him, Joh. 13. 27. now the Devil blinded him, for the Prince of darknes hath power to blind mens eyes, 2 Cor. 4. 4. Two of the Disciples did scandalously fall. *Judas* betrayed Jesus Christ, *Peter* denyed him, *Peter* the same night repented sincerely, *Judas* repented, but not sincerely.

2. The manner of his repentance, the Spirit of terror entered into him, broke open his blinded eyes of understanding and conscience, to see his sin of blood guiltines, Yea innocent blood, yea, the blood of his Lord and Master, yea, whom he had for a bribe of money most trayterously betrayed; this Spirit of terror was the Spirit of God, of the Law, that bore down the Spirit of Satan that blinded him: this brought him to horror and distres. The thirty pieces of mony that before had seared his conscience to hardnes, now torment and burn his conscience, and in this case was his tormented Soul till morning.

3. The progres of his repentance, he knowing the Council had appointed to meet early in the morning, resolved to go unto them, and restore unto them their mony, and confes his great sin in betraying the innocent blood of his Master.

Accordingly, so soon as they had confirmed their condemnation of him, and commanded him to be delivered to Pilate, *ver.* 2. Then Judas appears before them in the terror of his Soul, *ver.* 3. he justifieth Iesus Christ to be innocent, and himself an horrible sinner in betraying him, which confession of his, accused them also to be horrible sinners in condemning him. He offered them the mony with which they had hired him, it scalded his Conscience, he could not keep it.

4. See their answer, the wickedest answer that ever Ministers gave to a distressed soul, but befitting the mouths of wolves in the pursuit of innocent blood, and fit enough for so vile a Traitor, the worst that ever was in the world. Their answer was short and snappish. 1. *What is that to us?* say you so Caiaphas, Annas and the rest? did not you hire him with that mony? 2. They say, *look thou to that*: is this your care of a soul in distres? is this your care of your flock? 3. They refused to take the money, or meddle with it; nor did they give him one word of comfort or counsel, *the Priests lips should preserve knowledge*, and is this all the relief he had at their mouth?

5. Now *Judas* is not only distressed but forsaken, there was but one dore of hope for relief left, and that was to go to the Temple, and to the Priests that were there attending the service in the Temple, thither he came with a gastly countenance; there also he confessed his sin, offered them the Soul tormenting money, but they abhorred to touch so execrable a thing, nor had they one word of comfort for him, now he fell into utter desperation, which had these effects.

1. He cast down the mony in the Temple, that bloody, that soul-tormenting mony, that execrable thing.

2. He went away to a place fitting, that Satan could easily suggest to him.

3. There he hanged himself. But fourthly the rope either broke or slipt, and he fell, and the place was such, either by height or by Rocks beneath, that by his fall he burst asunder, and his bowels gushed out. And all this was famously known in all Ierusalem.

Quest. Why did not *Judas* go to Iesus Christ as the penitent Thief did?

A. 1. Because he was the child of perdition, as *Joh.* 17. 12. Again Iesus Christ was now in Pilats Court, *Judas* his Testimony was terribly sharpened against the Iewish Court, & thither he went, & hath left a dreadful warning what a dangerous thing it is to envy at others charity and bounty, to covet and desire, to pilfer another mans, or a publick bag, and to rob God. *Judas* his confession was not fitting for Pilats Court.

Touching the second part of the History, it was acted afterwards, after the Feast, wherein their own actions do strongly prove that Iesus Christ is the Messiah, by their fulfilling of the Propheſy. Why *Matthew* doth call *Zachariah* by the name of *Jeremiah* is not yet revealed, that I know off. Their actions were 1. they hold a Council to consider what to do with this execrable mony, they agree that it ought not to be put into the Treasury of the Temple, because it was the price of blood, they agree to buy the Potters field with it, to be a place to bury strangers Pagans, that cared not for the Iews Religion, though they traffiqued to the City.

What this Potters field was, may be gathered from *Act.* 1. 20. with the Propheſy there cited, *viz.* it was a dearned little bit of ground where the Potters had wrought out all the veins of clay, and left it a desolate plat, out of the way, unfit for habitation, good for nothing, unless it were for such a despicable use as they now bought it for; and this plot did the execrable wages of *Judas* purchase, and for that reason was called the field of blood.

And this is the monument that Iudas, that Traytor hath left behind him, a fit monument of such a vile Traytor.

And this is all the portion that this self murtherer left to his Children, as the Propheſy doth intimate.

And by the purchase of this field, at that price, the Jews have proved that Iesus is Christ, the Son of God, and Saviour of the World.

CAP XII.

The Sufferings of Jesus Christ before the Romane Court under *Pontius Pilate.*

MAth. 27. 11, 12, 13, 14. *And Jesus stood before the Governour, and the Governour asked him saying, art thou the King of the Iews? And Iesus saith unto him, thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Heareſt thou how many things they witness against thee? And he answered him to never a word.*

Mar. 15. 2, 3, 4, 5. *And Pilate asked him, Art thou the King of the Iews? And he answering said unto him, Thou sayest it. And the chief Priests accused him of many things, but he answered nothing. And Pilate asked him again and said, answereſt thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing, so that Pilate marvelled.*

Luk.

Luk. 23.2,3. *And they began to accuſe him, ſaying, we found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelf is Chriſt a King. And Pilate asked him ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt it.*

Joh. 18.28,29,30. *Then led they Jeſus from Caiphas, unto the Hall of Judgment: and it was early, and they themſelves went not into the judgment-hall, leſt they ſhould be defiled: but that they might eat the Paſſeover. Pilate then went out unto them and ſaid, What accuſation bring you againſt this man? They anſwered and ſaid unto him, if he were not a Malefactor, we would not have delivered him up unto thee.*

From what is recorded in theſe Texts laid together, the following Hiſtory is collected.

1. The place where Pilate began this Court, was in the *Pretorium*, the Roman judgement Hall, *Joh.* 18.2. there Jeſus Chriſt was preſented before Pilate as a condemned perſon in the Court (ſuch as it was) a Council of the Jews, and they deſired Pilate to put him to death after the Roman manner, by crucifying him; and by the Roman power.

2. Pilate told them that he could not juſtly condemn him to dy, until he had heard his accuſers face to face, and his offences lawfully proved againſt him, and thereof he called for his accuſers, and witneſſes of his evil deeds.

3. Anſwer was made that the Jews might not by their Law, come that day into the *Pretorium*, becauſe it was the Feaſt of the Paſsover, and the morrow was that Sabbath, which fell to be in their Feaſt week, and therefore it was an high day, *Joh.* 19.31. The Feaſt was to be celebrated ſeven dayes, *Exod.* 12 15,18. in which week one day muſt of neceſſity be a Sabbath, and to morrow is that Sabbath. And therefore they intreated Pilate to put him to death, as one that they had condemned. It ſeems that they thought to catch Pilate by this means, to truſt them, and be their Servant to condemn and execute him, becauſe they had condemned him, without ſeeing and examining the cauſe why they did condemn him.

But Pilate would not do ſo, a juſt judge muſt ſee the cauſe, before he condemn the perſon to die, a juſt judge will ſtand upon his own legs, & ſee by his own eyes.

4. Pilate though a Pagan, yet in prudence ſo far complyed with reſpect to their Religion, which they propoſed and pretended in this caſe, and condeſcended to go out of the *Pretorium*, into ſome open pbulick place, where the Jews might appear before him, all this ſee *Joh.* 18.28,29. *They went not into the Judgement Hall, leaſt they ſhould be defiled, but that they might eat the Paſsover. Pilate then went out unto them, and ſaid, what accuſation bring you againſt this man?* Thus Pilate diſappointed them of that device, whereby they thought to have brought him to have believed and obeyed them. *Joh.* 18.30. They ſaid that *if he were not a Malefactor we would not have delivered him to thee.* But Pilate would hear and ſee the cauſe himſelf, before he would condemn him.

5. Now the chief Prieſts and Elders, who were his Judges before, and had condemned him in their Council, were his accuſers, and they accuſed him of many things, both to vindicate themſelves, and their own act in condemning him and to vent their envy againſt Jeſus Chriſt. That they did thus accuſe him of many things before Pilate, we have it from Pilates own mouth, *Math.* 27.13. And *Mar.* 15.4. *Heareſt thou not how many things they witneſs againſt thee?*

Luke doth inſtance in three particular accuſations, *Luk.* 23.2. *They began to accuſe him, ſaying, We found this man perverting the Nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelf is King.*

Touch-

Touching the first of these, his *Perverting the Nation*, Pilate did strictly examine it, as appears, *Luk.*23.14. *Pilate saith unto them, Ye have brought this man unto me, as one that perverteth the people, and behold I have examined him before you, and have found no fault in this man touching those things whereof ye accuse him.*

2. Touching his forbidding to pay tribute to Cæsar, nothing is said of it in his examination. It is not unlike, but that the answer of Jesus to that poynt, heretofore, was so famous that Pilate had heard of it, *viz.* that asking for a Tribute penny, *he asked whose Image and superscription is on it, they said Cesars, then he said, give unto Cesar that which belongeth unto Cesar, and to God that which is Gods.*

Touching the third point, his being King of the Jews, Pilate asked him, *art thou the King of the Iews?* to whom Jesus answered, *thou sayest it*, he denyed it not, nor at this time so fully asserted it, as he did afterwards, as shall be seen in its time and place.

6. Pilate having given full scope and liberty to his accusers to produce what they would, or could against him, and strictly examined all their allegations; he now called upon the Prisoner to answer for himself. But Jesus kept silence, and answered not a word, *Math.*27.12. then Pilate urged him to answer, saying, *heareſt thou not how many things they accuse thee off?* ver.13. but still Iesus kept silence, and answered not a word.

7. Now Pilate falls to admiring, and that exceedingly, *Math.*27.14. for Pilate saw plainly, first that they had no proof of what they said against him, Secondly, that many things they said were frivolous, and far from being capital offences, if they had been proved. Thirdly, that they persecuted him out of envy, *Mark.*15.10. he knew that the chief Priests had delivered him for envy, and all this increased his admiration at his silence. *What are you willing to dye?* But alas, neither his Pagan judge, nor envious accusers, were aware of what God the Father, and the Son Iesus Christ were now transacting touching the great counsel of God, for the Salvation of sinners.

For 1. Now Iesus Christ stood as our sponsor and surety, to bear the imputation of our sins. Iesus Christ now taught and confirmed the great point of the imputation of our sins unto him, who was personally innocent as a Lamb, but as our surety he is guilty of all; some, or other of his Elect were guilty of whatsoever they laid to his charge, and God laid upon him the guilt of all our sins, *Isai.*53,4,5,6. he was in this respect as being our Surety, the guiltyest person in the world, the guilt of all sin lay upon him, and therefore he silently bore it.

2. Iesus Christ was willing to bear all this imputation of sin, and to dy for it, *Iob.*10.17. *I lay down my life, that I may take it again, no man taketh it from me, but I lay it down of my self.*

Pilate saw plainly how easily he might have answered and avoided all their allegations and accusations brought against him, and that put him into such admiration at his silence; his Innocency appeared to his Roman Judge, without any answer of his, though they had condemned him, Pilate saw no cause for it, but envy.

So much for the first act of Pilate, the second act followeth.

There is some difficulty in laying together the harmony of the Evangelists in this point, touching the order of the acts that passed in Pilates Court. This second act of Pilate that I am entering upon, is again acted by Pilate afterward, as we shall see in its time and place, Luk.23.4. *then said Pilate to the chief Priests and to the people,*

people, I find no fault in this man, these words of Pilate are clearly annexed to the first examination, as appeareth, *ver.*3. when Pilates question, and Jesus his answer were transacted, it was in the first examination as we saw in its place, and that which Pilate addeth, *ver.* 4. doth presently after follow; and therefore I place them next: And render them a part of the second act of Pilate; which I am now about to set down in the order of the History of actions, as they passed in Court, again, *Joh.*18.30.31,32. they answered and said unto him, *if he were not a malefactor we would not have delivered him up unto thee; then said Pilate take ye him and judge him according to your Law. The Iews therefore said unto him, it is not lawful for us to put any man to death, that the saying of Iesus might be fulfilled which he spake, signifying what death he should dye.* Which saying of Jesus Christ is recorded *Matth.*20.18,19. *behold we go up to Ierusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucifie him, and the third day he shall rise again.* This part of the History which John relateth, was at, or about the time of the beginning of Pilates Court, as appeareth by the immediate foregoing words, *ver.*28,29. Therefore laying Lukes record and Johns record together the History proceedeth thus. When Pilate had given the accusers leave to produce what they would against him, and had diligently examined all that they had said, and called Iesus to answer for himself, though he was silent and answered nothing, to Pilates admiration, seeing he might so easily have made void all that they had said against him. Now Pilate turneth his speech to the Priests and Elders his accusers, and argueth with them, *you have delivered up this man to be put to death, but I find no fault in him, for which I should judge him to dye, many things you say but prove nothing. You produce no Roman capital Law that he hath broken, how then should I iudge him to death?* To this they answered, *we have a Law (viz. against Blasphemy) and by that Law we have condemned him, and were he not a malefactor we would not have so done, nor have delivered him to you to put him to death.*

Now Pilate maketh them a noble offer, it is a point of eminent consideration, Pilate saith, *take ye him, and judge him according to your Law,* exercise your own power and Jurisdiction, according to your own Laws.

The Jews expresly refuse to accept this offer, and say, *it is not lawful for us to put any man to death. Say you so Caiaphas? by whose Law is it not lawful for you to put any man to death? Surely not by Gods Law, it is only by the Roman Law that it is not lawful for you.* So that by this saying of the Jewish Council they do testifie in open Court, that *the SCEPTER is now departed from Iudah,* which is a very great evidence that Iesus Christ is the Messiah, and that the Scepter is departed from them, by their own confession, and that before publick Authority. Yea, and when Pilate offered them the exercise of their own Scepter in a particular case, they expresly refused to accept it, for that very reason, because the Scepter was departed from them.

And though they thus acted out of envy against Iesus Christ, yet it is a remarkable hand of God, that they themselves should so eminently acknowledge, that the Scepter was departed from them. Iohn taketh notice of the prediction that Iesus Christ had given to his Disciples, foretelling how the Iews would condemn him, and deliver him to the Gentiles, to be put to death after the manner of the Gentiles, all which things were accomplished, just as he had foretold, which is a great proof of his Divinity. The reason of the Iews thus acting was because they durst not offer violence against Iesus Christ by their own power and Laws: for

they knew that their proceedings were unjust, and that the people would not have suffered them to do violence against Iesus Christ, and yet they were so mad to execute their envious resolution to put him to death, that they rather chose to put away the Scepter from Iudah, then not to execute their wrath against Iesus Christ, they willingly put away the Scepter from themselves, the Scepter was departed from Iudah when Iesus Christ was put to death. *O the depths of divine Wisdome!*

So much for the second act of Pilate, the third followeth.

Ioh. 18. 33. ad. 38.

Then Pilate entered into the Judgement hall again, and called Jesus, and said unto him, Art thou the King of the Iews? Iesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me? Pilate answered, Am I a Iew? thine own nation, and the chief Priests have delivered thee unto me: What hast thou done? Iesus answered, My Kingdome is not of this world: if my Kingdome were of this world, then would my Servants fight, that I should not be delivered to the Iews: but now is my Kingdome not from hence. Pilate therefore said unto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth: every one that is of the Truth heareth my voyce, Pilate saith unto him, What is Truth?

Pilate went again into the *pretorium* or Romane judgement hall, out of which he had come to comply with the Jews who would not enter into it that day. Now he goeth thither again, and calleth Jesus Christ before him there, apart from the Jews his accusers, who would not come thither, and there are sundry particulars of great moment.

1. Pilate asked Jesus this question, *art thou the King of the Iews?* he had asked him the same question in his first examination, and Jesus made him that answer, *thou sayest it*, it is like that Pilate thought he would be more free to answer him, apart from his accusers, and Pilate was diligently inquisitive into this point. The Romans had a great respect unto royal blood, and all men knew that the Jews were in great expectation of a great King. He therefore examineth him the second time about this point.

2. Iesus Christ answered him by proposing a question to Pilates heart, which none but himself could answer unto, and his answer to it would discover the Spirit of the man. The question was this, *sayest thou this thing of thy self, or did others tell it thee of me?* the divine depth and wisdome of this question, is too deep for me to dive into. But it seemeth to be proposed to instruct Pilate, that if he cordially desired to know that great Truth, it would be for his eternal good and benefit. but if it were only out of curiosity, and for humane discourse, and civil ends only, then it would profit him but little.

3. Pilates heart felt him, and seemeth to be a little short and snufty at it, and maketh two replyes, by retorting two questions.

1. *Am I a Iew?* intimating that his heart was no whit concerned in that great question about the Kingly Office of Iesus Christ; it is a matter that concerned the Iews, not him.

2. He returns a quick and sharp question, with the reason of his question, yet with so much composure of mind and judgement, that he first expresseth the reason, and then his quick question, *thy own Nation, and the chief Priests have delivered thee to me as a condemned Malefactor, What hast thou done?*

4. Iesus Christ knowing that Pilate already knew the worst they could say against

gainst him, and that there was no weight in their allegations, only they were carryed with envy and wrath, therefore he declineth to make any answer to his quick question, and proceeds to answer to his first sober question touching the Kingdome of Jesus Christ, wherein see these three particulars.

1. Iesus Christ delivereth a doctrine, *my Kingdome is not of, (or from) this world*, as authors or constitutors thereof, (of) signifyeth from in this place, it doth not signifie concerning, for the Kingdome of Christ is (of or) concerning all the world, and affairs thereof, as the object, or subject about which it is exercised, but the world doth not make or constitute it, it is not the efficient of the Kingdome of Iesus Christ.

2. Here is a reason of this assertion, *because if his Kingdome were of, or from this world, then the world would fight for their King*, to keep him out of the hands of his Enemies the Iews, and by world here he may particularly mean the Romans, who have no hand in constituting his Kingdome.

3. Here is an exegesis or explication of this doctrine in these words, *my Kingdome is not from hence*, viz. not from the world, not from the Romans.

5. Pilate is soon calm, and though Iesus answered not to his last quick question (whereof there was no need) yet seeing he answered to his first question, which was the point which Pilate desired to enquire into, he accepteth him, and replyeth upon him, and asketh, *art thou a King then?* which the words of Iesus did imply. And gave Pilate a just occasion to propose that question.

6. Iesus Christ replyeth to Pilate, and maketh a clear confession of, and beareth a full Testimony unto his Kingly Office, and of his Prophetical Office also, which is that confession which the Apostle maketh mention of, 1 *Tim.*6.13. *Iesus, who before Pontius Pilate witnessed a good confession*, wherein are these particulars.

1. I will not in modesty express that word concerning my self, but rest in that which you have expressed, you have implicitely said that I am a King.

2. I add unto this Truth my Testimony in three things. 1. *To this end I was born*, that I might execute my Kingly Office in my Kingdome. 2. that I came into the world *to bear witness unto the Truth*, which is my Prophetical Office, and by my Prophetical Office I bear witness to my Kingly Office. 3. I assert, *that every one that is of the Truth* (viz. new born by the power of Gospel Light) *heareth my voice*, viz. receiveth it with love and subjection to it.

7. The Pagan was so overset and confounded with these glorious Truths, which were so much above him, and no doubt (as the effect proveth) convinsingly set on, that he only propoundeth this question, *What is Truth?* assuredly the question is a wise and pertinent question, but he tarryed not for an answer, he went out of the *pretorium* to the Iews.

So much for Pilates third act, his fourth act followeth.

*Joh.*18.38. *Pilate saith, What is Truth? And when he had said that he went out again unto the Iews, and saith unto them, I find in him no fault at all.*

This is manifestly a second time of Pilates open testifying the Innocency of Iesus Christ, as the circumstances do make it appear. For his first Testimony was the product of his first examination, *Luk.*23.3,4. This Testimony is the product of that private discourse, that Pilate had with Iesus in the *pretorium*, apart from the Iews his accusers.

When Pilate came forth of the *pretorium*, from his more private discourse with

Iesus, and bore witnes to his innocency so fully, the immediate effect of that Testimony, upon the Iews is related only by Luke, therefore in laying together the harmony of the Evangelists I turn to that *Luk.* 23.5,6,7,8,9,10,11,12, *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Iury, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And assoon as he knew that he belonged unto Herods Iurisdiction, he sent him to Herod, who himself was also at Ierusalem at that time. And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the chief Priests and Scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.*

In this part of the History see, 1. When the chief priests and Jews heard Pilate testifie to the innocency of Jesus a second time, and that so plump & fully, they were greatly enraged. Our English Translation renders the word very well, *They were the more fierce.* The shining innocency of any, should the more qualifie and pacifie our minds, and moderate our spirits. This is the frame of a good Spirit, that is acted by Gods Spirit. But we see that the notifying of the innocency of Jesus Christ, did inrage them. Therefore we may see that they were acted by a Devillish spirit. They were resolved to execute their envy against Jesus Christ by putting him to death; and therefore they were vexed that the Judge found him innocent, and it made them the more violent in aggravating his offences, which they imputed to him.

2. They inflame the matter which they accuse him of, by putting a bad construction upon his good actions, they say, he stirreth up the people by his teaching; he shaketh their hearts like as an Earthquake shaketh the Earth, so the word signifieth. The word of the Gospel doth indeed shake the hearts of men, but it is to repentance, and to embrace the offer of grace and mercy in Iesus Christ, and this is the real and true shaking, and heart stirring, that the Ministry of Iesus had raised, but they put a bad and false construction upon it, and say, or intimate at least, *that Jesus and his followers did stir up the people to Sedition,* &c. they pervert the powerful effects of the word that move men to repentance, and say, it moveth them to Faction and Rebellion.

3. They aggravate and urge their accusation, from the extent of the effect of his Ministry, and preaching saying, *that it moveth and worketh through all Iury beginning at Galilee, unto this place, even to Ierusalem,* that which is a real glory and commendation, they turn into an angry and envyous accusation.

4. Their instructing in the extent of the effect of his preaching from *Galile* to *Ierusalem,* gave occasion to Pilate to ask if he were a Galilean. And it is like that word of theirs, put the notion into *Pilates* mind, that he now acteth. When he understood that he was a Galilean, he knew that he belonged to Herods Jurisdiction, who was Tetrarch of Galile, *Luk.* 3.1. and being willing to shut his hands of such an ill cause, whereIn he saw no justice, but wrath and envy. The Roman was noble and just, he abhorred injustice, and therefore he was glad he had found a way to shift off this loathsome matter from himself, knowing that he should gratifie Herod very much, who had a long time a desire to see Jesus, which it is like that Pilate knew, or had some sentiment of it, that it would much gratifie

Herod

Herod. The opportunity also was very fit because it so fell out that Herod was at that time in town. v. 7. an happy juncture for *Pilate* to attain his ends: therefore Pilate resolved to send the prisoner to *Herod*. This innocent, falsly accused Lamb is sent unto Herod. Pilates reason for this act may be gathered out of the consequent History. First he should gratifie Herod. Secondly, he hoped to quit his hands of the case. Thirdly, if not, yet he should gain light and aime to himself, being a Gentile by seeing what Herod a Jew would doe in this case.

5. The Jews passionate aggravation of the extent of the effects of the preaching of Jesus Christ, from Galilee even to Jerusalem, gave the occasion of this diversion. But it was very cross unto them and to their design, for they were resolved to put him to death; yea and it must be done that very day; yea and by the Romane power, and after the Romane manner. But if Herod should accept to judge him, that would quite alter the matter: or if he doe not, but remit him to Pilate, it will occasion much loss of time: it was therefore a very vexatious matter to them, but thank their own passion that gave Pilate the occasion. But being so, they must bestir themselves, The chief Priests and Elders must goe and appear before Herod, to represent the matter as foul as they can.

6. When Jesus came before Herod, then the History thus proceedeth.

1. See Herods carnal joy at his coming, and at the sight of him. We must consider Herod to be a visible Professor of Religion, though a carnall hypocrite: Pilate was a Pagan, Herod was a Jew; therefore he acts the part of one that hath Religion: therefore he had exceeding great joy to see Jesus: this his joy is amplified by two reason, 1. Because he had of a long time a desire to see Jesus, having heard such famous things of him. 2. Because he hoped he would have been so officious to him, being a King, as to gratifie him by doing some Miracle before him.

2. Herod questioned him in many things, though they were not of such weight, as to be mentioned by the Holy Ghost, not any one of them.

3. His questions would be promoted and inlarged by the high Priests and Scribes, who prosecuted him before Herod. 1. They stood up against him. 2. They vehemently accused him: and this would occasion Herod to ask him many Questions.

4. See the holy wise Lamb-like behaviour of Jesus Christ among these adversaries of whom in the propheſy he complaineth, *Psal.* 22.12,13,16. *Many Bulls have compassed me, strong Bulls of Bashan have beset me round. they gaped upon me with their mouthes, like a ravening, and roaring Lion. For dogs have compassed me, the assembly of the wicked have enclosed me.* But in all these doings, Jesus held his peace he spake not one word: and some Reasons of his silence before Herod may be given.

1. There was nothing of moment found against him which needed an answer, as Pilate afterwards argueth. *Luk.* 23.15.
2. Because Jesus would make it manifest before Herod and that great Audience, that he laid down his life willingly.
3. He totally vailed his glory. Had any part of his glory appeared, they would not have condemned him. 1. *Cor.* 2.8. Pilate was very loth to it, because of his innocency, which he did see. had he seen his glory, he would not have done it.

5. See the unworthy and vile usage they put upon him, though they found no cause against him.

Where see { 1. The partyes that abused him, Herod and his men of war, chief Officers and others that came together unto this spectacle, when they heard that Pilate had sent Jesus to Herod.
2. The abuses which they did to this innocent Lamb of God,

Viz. { 1 *They set him at nought.*
2. *They mocked him.*
3. *They arrayed him in a gorgeous robe to promote their mockeryes.*
4. *They sent him back to Pilate, when they had disrobed him.*

6. See a notable effect of this act of Pilate in gratifying Herod by sending Jesus unto him, it removed the enmity that was betwixt them, so that they became friends afterwards. *Luk.23.12. And the same day Pilate and Herod were made friends; together for before they were at enmity between themselves.* The world can agree to persecute Jesus Christ and his Servants.

And as Pilate gratified Herod, so Herod gratified Pilate, by setting him a pattern of hardness of heart, to abuse Jesus Christ, though he were innocent, as it will sadly appear in the Sequel.

Many observations of instruction might be raised, but I will pass on, and not touch them for brevity sake.

So much for Pilates 4*th.* Act. his 5*th.* Act followeth.

Luk.23.13,14,15,16. *And Pilate when he had called together the chief Priests, & the Rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold I having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him, and lo nothing worthy of death is done unto him. I will therefore chastise him and release him.*

1. Herod sent Jesus back unto Pilate, *ver.*11. so mocked, derided, abused as as above-said, but withall intimated that he found nothing proved against him, as Pilate himself anon declareth. Therefore Pilate calleth his Court again, and calleth the chief Priests and Rulers, his accusers, who were ready enough; and the people; an open Court, because justice must proceed openly, not clandestinely, as the chief Priests, Scribes and Pharisees did in their Court when they condemned Jesus. The Romane proceeded openly and honourably in his Court, and in the management of this matter thus far.

2. Pilate maketh recital of what had passed. *Ye have brought this man as one that perverteth the people*: You see that I have throughly sifted and examined all that you have accused him of, and all this have I done in your presence. Now I doe solemnly declare unto you, that I find no fault in him, in any matter which you have accused him of.

3. I am now confirmed in my judgment of the case, because I sent you to Herod to accuse him before Herod, and he hath found no fault in him, but hath sent him back to me, finding nothing in him worthy of death. Luk.23.15. *No nor yet Herod, for I sent you to him, and lo nothing worthy of death is done unto him.*

4. Therefore I doe now declare unto you that I will chastise him and release him. But *Pilate*, with your favour, why will you chastise an innocent person? is this Justice? If Pilate say, I doe it to please and pacifie the rage of the Jews against him: But is this a noble Romane spirit to pervert justice to please the people? *Fiat Justitia, ruat Cælum*, is a Latine Proverb. And further, when

yo

you had performed your first word in chastising him, why did you not perform your second word to release him? But Jesus Christ and his poor Servants may see what we are to expect from the hands of Man.

Thus far Luke carrieth on the History of this Act which Pilate is now about to doe. John carrieth the history of this act of Pilate further.

Joh. 19. 1,2,3,4,5,6. *Then Pilate therefore took Jesus and scourged him. And the Souldiers platted a Crown of thorns and put it on his head, and they put on him a purple robe, and said, Hail King of the Iews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man. When the chief Priests therefore and the Officers saw him, they cried saying, crucifie him, crucifie him. Pilate saith unto them, take ye him and crucifie him: for I find no fault in him.*

1. Pilate took Iesus, namely into the *Pretorium*, a Romane judgement Hall whither the Iews would not goe, therefore now the Lamb is among the wolves, the pagan Judge and Pagan Souldiers have him in their cruel hands, and they did grievously abuse him.

1. *They scourged him*, and that (as they did all things else against him) without mercy, with much cruelty, Christ complaineth of them in the Prophesy, *Psal.* 129.3. *the ploughers ploughed upon my back, they made their furrows long.*

2. *They platted a crown of thorns and put it on his head. A cruel mockage*, as Hebr. 11.36.

3. *They put on him a purple Robe*, to make him a mock-King.

4. They said *Hail King of the Iews*, deriding hereby both his person and his people.

5. *They smote him* or gave him blows *with their hands*, fists, palms, and with staves. The word which the holy Ghost useth, signifieth any, or all these kinds of blows, and we may justly conceive that they spared him not in any thing.

And unto all this they are emboldened by the example of *Herod*, who was a Iew and a professor of that Religion, and seeing he so mocked and abused this innocent person, these Pagan Souldiers would not fear to do as bad as he did, yea, out-do him, if they did so bad, these would be before them rather then behind them, rather exceed then abate in evil, such is the bent of sinful man. Pilate commanded only his scourging, (so far as appeareth in the History) but he permitted and approved all the rest, even all that unjust and cruel usage of an innocent person. Thus Pilate and his men acted in the *pretorium*.

2. Pilate went forth again unto the Jews, and thus speaketh unto them:

First, Behold I bring him forth to you, viz. uncondemned, that ye might know that *I find no fault in him*; but with your favour Pilate, is this a sign that he is innocent, when you have thus abused him? what meaneth that blood about his ears and face, on his back and sides, are these marks of an Innocent man? or if he be Innocent, as you affirm, and that most truly, that he is, are not these marks of an unjust Judge?

2*dly. Then Jesus came forth, wearing the Crown of thorns, and the purple Robe* all bloody, battered and abused, baptized with his own blood.

3*dl.* Pilate saith, *behold the man*, that is, you see I have punished him, to pacifie you, let that suffice, and so I will release him, though thus much of the sense of the words is not expressed, yet tis probable, he laboured to work upon their compassion and pitty: but we see that no humane policy can quench the rage of the wicked against

against innocent Jesus Christ, and his innocent servants.

3. When the chief Priests and Officers saw him, they cried out, *crucifie him, crucifie him*, they made a general out-cry, that little quantity of his blood which Pilate had shed, could not satisfie them, nothing but his heart and life blood will content them.

4. Then Pilate saith again, *take ye him, and crucifie him, for I find no fault in him.* This is the third time in this 5. act that Pilate hath testified to the innocency of Jesus Christ, and his urging, *that Herod found no fault in him*; these three times added to the former two times, do make it evident that Pilate did make the innocency of Jesus Christ to shine illustriously, but nothing can make pale blew envy to blush.

Again, this is a second time that Pilate offered to the Jews the exercise of their own Scepter, as he had formerly, in his second act done; but still they put it from them, and refuse to accept it. For if the Romane power refuse to put Jesus Christ to death, the Jews shall not be able to do it, and yet they were violently resolved to have it done, it was a wicked Temptation they were by Satan engaged in, so publickly, absolutely, and effectually, to put away the Scepter from Judah, which was so great an offence to God, that they never had a Scepter since unto this day; but there is a day of grace coming, when the Scepter shall be restored, and David (whom now they renounced) shall be their King. I pass by all instructions.

So much for the fifth act of Pilate, the sixth followeth.

Joh. 19, 7, 8, 9, 10, 11, 12. pt. *The Jews answered him, We have a law, and by our law he ought to dye, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid. And went again into the judgement-Hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him. Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him:* here see

1. The occasion that moved Pilate to enquire into the divinity or divine na- of Iesus Cnrist, *viz.* Pilates frequent urging the innocency of Iesus, and oft saying, when they said *crucifie him*, Pilate oft would say, *why? what hath he done?* what law hath he broken? what shall he be condemned for? an innocent person ought to be released, *&c.*

2. This forced the Iews again, as formerly they had done, to urge their own law, which though it be not a Romane Law, yet by the Authority of that law, he ought to dye. Now whether Pilate asked them what that Law was, or whether they produced it unasked, it is not very material, seeing the Holy Ghost is silent in it, but they produce the effect of the law, *ver.* 7. *we have a law, and by that Law he ought to dye, because he made himself the Son of God.* This plea they formerly used, in the second act of Pilate, and now again more fully, and this is evidently at another time attended with other circumstances, This law of blaspemy is the only law that they had to plead against him, for saying he is the Son of God, which is one of the greatest and most glorious Truths in the world. For this, they condemned Iesus in their Council, and this they plead before Pilate, he ought to dy for saying he is the Son of God, Iesus Christ was the first Martyr that dyed for this Truth.

3. When

3. When Pilate heard that word, that he said, *I am the Son of God*, this word startled the pagans heart, and he was more afraid He clearly saw his innocency, and that they persecuted him out of envy, now if this innocent person should be the Son of God, how should I dare to put him to death? The Iews hearts were hard, their Consciences seared, as hard as Rock stones. But Pilate a pagan was more afraid, he was afraid before, but now more afraid. what was he afraid of before? sure he feared the guilt of innocent blood. To condemn an innocent man to dye is an abomination to God, an horrible sin, and this he was afraid of before; but now he is more afraid, if this innocent person be the Son of God, his very heart twittered and shrunk about it.

4. Therefore Pilate taketh Iesus again into the *Pretorium*, being industrious to find out the matter, and that which passed in the *Pretorium*, is in these particulars.

First. Pilate asked Jesus, *Whence art thou?* viz. not of what Nation or Country, for he knew him to be a Jew of Galilee, but of what Original art thou? art thou the Son of God?

2*dly*. *Iesus Christ is silent and answered not*, he was not silent in testifying to his Kingly and Prophetical Offices, before *Pontius Pilate*, 1 Tim. 6. 13. why then was he silent to testify to his divine nature? the reason is, 1 *Cor.* 2. 8. *had the Princes of of the World known, they would not have crucified the Lord of glory*, now Iesus Christ his purpose was to dye. Neither yet did Iesus Christ lead Pilate into sin, though in this point he did not stop and prevent him; enough was said and done to have stopped him, were it but in the clearness of his innocency. But it was not effectual.

3. Pilate was moved, offended, huffed, because he would not answer him, nor respect him, but neglect him, therefore he speaks big to him, *what? do you not know who I am? I have power to crucifie thee, or to release thee.* He thought to scare him with such vapouring words. But alas, what are his great vaporing words to Jesus Christ or to his Saints? The world miss their mark, when they think by such means to prevail against Jesus Christ.

4. Vnto this high vapouring of Pilate, Jesus Christ answereth two things,

First. Thou couldest have no power at all against me, except it were given thee from above. viz. Not from *Cæsar* so much, as he might understand it, but from the God of Israel, whom thou neither knowest, nor professest to serve.

Secondly. For this cause the Jews who delivered me to thee have the greater sin, because they know God and profess to serve him, and they know the promises touching me, and yet they persecute me. Thou sinnest, but they are the greater sinners.

And herein Jesus Christ testified of his divinity before Pilate, only it was but subobscurely, so much as in his divine wisdome he saw fitting.

Quest. Why did not Pilate deliver him seeing he vapoured so much of his power so to doe?

Answ. We shall in this history see the Reasons thereof.

So much for what passed between Jesus and Pilate in the *Pretorium*: Now see what followed, in the beginning of *v.* 12. Pilate did not only suppress his disgust and displeasure at the silence of Jesus, but took patiently his reproof for his sin in persecuting him. Yea and not only so, but from thenceforth Pilate sought to release him.

Quest. How did Pilate seek to release him?

Answ. By humane policies and Tricks, he had no better nor higher principles to act by. And this will be very observable, that all his humane policy and

devices were not only ineffectual to his end, but drew forth the Jews to an horrible increase of their sins: as we shall see in the particulars. Yea and he entrapped himself also. Great observations of Instruction lye before us all the way. But I pass on.

One of Pilates politick devices was, to catch them in a necessity to deliver Jesus by their own consent, wherein see,

1. Pilate considered that he must (either by publick Articles, or by custom) deliver unto the people one prisoner, whom they should chuse, at the Feast of the Passover, and the people began to call upon him for the performance of it, *Mar.* 15.8. The multitude began to cry aloud that he would doe as ever he had done he took therefore that opportunity to offer unto them, to remit unto them Jesus *Mar.*15.9.10. *Will you that I release unto you the King of the Iews; for he knew that for envy the high Priests had delivered him.* And Pilate used that word to the people, *the King of the Jews*, as an argument perswasive to the people, as appears by his after arguing upon that point.

2. Pilate contrived to give them their choyce of one, but so as that they should be forced to chuse Jesus, and so deliver him by their own act. Pilate would have done them good, but they would not. The way that he contrived was, to streighten them in their liberty of chusing among all the prisoners; he would give them their choice but of two, and they were Jesus and Barrabas. Now this Barrabas was a Mutineer, a Robber, a Murderer, *Mar.*15.7. *Luk.* 23.19. *Joh.* 18.40. But Jesus was an innocent person, had done many good works among them: only the Priests had a spight and envy against him: and all this Pilate knew to be so. *Matth.*27.18. Therefore the Jews being a religious people, and willing to be accounted so to be, will never chuse Barrabas before Jesus. He thought verely to catch them in this Noose. And if they should quarrel him for streightning their Liberty, he would so delay the matter, that the case should be forced to stop, until after the Feast was over, and by that time their envy might be cooled. Surely this was a notable *Dilemma.*

3. But the Iews brake this net, and made nothing of it. They neither regarded their own Religion, nor the honour of God concerned in it. Nor did they regard the innocency of Jesus, nor the great good works that he had done among them and for them. Nor did they regard the vileness of Barrabas, nor his three horrible offences that he was guilty of. These Considerations would have moved a Pagan to a better mind; and Pilate a pagan thought so. But they chose Barrabas before Jesus, a choice that a pagan would not have made. Yea not only so, but they urged that Jesus might be crucified. Though Pilate oppesed them saying, *Why? what evil hath he done?* Math.27.23, Mark.15.14. Luk. 23.22.

Quest. How came it to pass, that the Jews a religious people, should make such a wicked choice, that a pagan would not have done?

Answ. See the reason of it; *Matth.*27,20. *The chief Priests and Elders perswaded the people to ask Barrabas, and destroy Iesus.* So Mark.15.11. *They that led them caused them to erre.* Isai.3.9. & 9.16. & 30.28. Ier.23.13,33 The world is too full of such sad examples.

Thus we see the effect of the policy of Pilate, it did more hurt then good; it drew the people into a most odious sin: it layes the Jews under ignominy and disgrace unto this day, in the eyes of all the world that hear of it.

A 2d. device shall I call it, or rather a prudent means Pilate used to qualifie

and

and divert their minds, *viz.* upon the point of their Religion, & though it was not his Religion) as thus he argueth, all men know that you Jews expect a Messiah a Christ, a King, to be your Saviour and deliverer, behold he is come, this is he, and will you crucifie and kill him? and would you have me to crucifie your King?

Vnto this arguing of Pilate they return a sad answer. 1. They renounce Jesus Christ to be their King and Saviour. 2. They acknowledge no King but Cesar, *Joh.* 19.15. *the chief Priest answered, we have no King but Cesar*, thus they renounce Jesus Christ, yea, and the government of God, and put themselves under the government of the world, *Act.* 3.13,14,15,16. *The God of Abraham, the God of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus, whom ye delivered up, and denyed him in the presence of Pilate, when he was determined to let him goe, but ye denyed the holy one, and the just, and desired a Murtherer to be granted unto you, and killed the Prince of life whom God hath raised from the dead, whereof we are witnesses.*

Yea, further they retort and reflect the Argument upon Pilate, *Joh.* 19.12. *If you refuse him you are no friend to Cesar*, he that maketh himself to be a King, is against Cesar, he is the only King in the World.

Thus Pilate got a sad blow, which wounded his very heart, and wrought a sad effect and change in him, for this very Argument brought Pilate about, to condemn Jesus. They argued, if you dismiss him upon this point, that he is the King of the Jews, you are a Jew, and an Enemy to Cesar, as we that oppose you are Romans and friends to Cesar. Thus we see what ill success Pilate had in all the pains he took to deliver Jesus Christ out of their hands.

So much for the sixth act of Pilate in this sad Court, the seventh act followeth, wherein finally he yieldeth to the chief Priests and Jews to condemn Jesus.

Joh. 19.13,14. part of it, *when Pilate therefore heard that saying (if thou let him go thou art no friend to Cesar) he brought Jesus forth, and sate down in the Judgement seat, in a place that is called the pavement, but in the Hebrew Gabatha. And it was the preparation of the Passover, and about the sixth hour.*

First. Here we must first consider the causes that moved Pilate to yield unto the high Priest and Jews. 1. They struck him on the right vein for their purpose, and when they pleaded him to be no friend to Cesar, if he released Jesus, *Joh.* 19.12. he could not indure the impeachment of that Argument; he had rather offend God, and Conscience, or any thing, then to offend Cesar, he must claw and curry favour with the Emperour, he could not bear with the breath of that Sentence, he is no friend to Cesar, and therefore when he heard that saying it turned his wheel, he yielded, *ver.* 13.

2. He yielded to please and content the people, *Mark.* 15.15. *Pilate willing to content the people, released Barrabas, and delivered Jesus to them*, &c.

3. He yielded to please the high Priest and people too, *Luk.* 23.23. and the voices of them and of the chief Priests prevailed.

4. He yielded to prevent a tumult, which his delayes and their haste hurryed them unto, *Math.* 27.24. *When Pilate saw he could prevail nothing, but rather a tumult was made*, &c. these are the causes expressed, that brought about pilate, especially the first.

2. Here is noted the place where he passed that black Sentence, not in the Roman judgement-Hall, but in the Jews judgement-Hall, a Romane Judge, in the Jews judgement-Hall, to shew their absolute subjection to the Romane Yoke, and that voluntarily. *The SCEPTER was departed from Iudah* by their own voluntary choice, and to shew the concurrence both of Jews and Gentiles in the condemning and crucifying of Jesus Christ.

3. The time of this act was about the beginning of the sixth hour, the exact time of the preparation of the Passover Lamb, that is near noon? Then began the preparation to kill the pascal lamb. And little did Pilate think, or the Iews regard, that this person was the pure, innocent, spotless Lamb of God, which they were preparing to kill and Sacrifice.

Quest. How can this be the day and time of the Passover, seeing Iesus Christ and his Disciples kept the Passover yesterday, the evening before he suffered?

Answ. Reverend Calvin helps me with an answer. The Elders had made a Tradition, that when the fourteenth day of the Moneth falleth to be the fifth day of the week, that it might be lawful for any that would, to defer the Passover one day, that so the Sabbath day might be the day after the Passover, that so that Sabbath should be an high day, as the Sabbath after the suffering of Iesus Christ was accompted to be, *Ioh.*19.31. because it was a double holy convocation, much may be said about this, but I will pass on. Now Iesus would not keep the day allowed by Tradition, but took the day that was by institution, he kept the fourteenth day. And it was a divine providence so to order it, & this gave *Judas* the opportunity to betray Iesus Christ, to the Jews the day before their Passover, who followed the Tradition of the Fathers, and this gave the occasion that Jesus was crucified just at the time of their Passover, for on the sixth day of the week about the sixth hour, which was about noon, they began to kill Iesus, for at or about that time he was condemned by *Pilate*.

4. Here was a great check given unto *Pilate* before he had passed the Sentence, hitherto he had strove with the Iews (the Spirit of God in common grace assisting him) to stop them from this abominable sin, by behaving himself like a wise, prudent, diligent, just judge; yet they grew the worse by all his pains. But at last they lighted on an Argument that touched him, and overcame him to do unjustice for the sake of man, now God strives with *Pilate*, that he might still be valiant in doing justly, and not condemn the innocent, and the striving of Gods Spirit was by his wives terrible message sent unto him, *Matth.*27.19. *When he was set down on the Judgment Seat, his wife sent unto him saying, have thou nothing to do with that just man for I have suffered many things this day in a dream because of him.* where see 1. The time when the message came, *when he was set down on the Judgement Seat*, and making ready to pronounce the Sentence. 2. The matter of the message in sundry things

1. She eminently asserts the innocency of the person of Iesus that just man.

2. She warneth and exhorteth *Pilate* her husband *to have nothing to do with*, or to do nothing against *that just man*, in judging or condemning of him to dy.

3. Her reason, because she had suffered much in a dream that day about him, which had terrified her, stirred up her heart to send this sad warning unto him, a faithful part of a wise good wife.

Quest. what suffering could she have?

Answ. Sad apprehensions of the guilt of innocent blood, the blood of an holy, innocent, beneficent person, looks terribly in the face of a discreet, wise person, as she seemeth to be.

Quest. How did she suffer?

Answ. By Terrours in a divine dream, it was not a diabolical dream, Satans chief design was to kill Iesus Christ, to bruise the heel of his humanity. Satan had much adoe to bring about *Pilate* to do it, and now that he was come about, he was hardly put to it to keep him too, to do the deed; and this check from his wife, whom he knew to be a wise woman, did almost shake him quite off again, there was but

one

one Hinge that turned him, and still held him, *viz.* that generous principle what? shall I not be firm and true to my Sovereign, Satan would not have thus acted; but it was a divine dream, and the Spirit of God by common grace in the wife, strove with her husband.

Quest. How came she thus to have a day dream? that morning afore she rose which many times is not early with Gentlewomen, she might have her dream which gastered her, and caused her to rise and send to hear how things went at the Court: and being informed, that though *Pilate* had with much prudence and diligence carryed himself right, a great while, yet they had brought him about to yield to them, whereupon she presently wrote that message, or delivered it to some fit instrument to deliver to *Pilate*.

Whether this message was openly delivered to Pilate, or whether his prudence did cause it to be published, it is not said, but he was no doubt, willing it should be published, that he might make use of it, if possible to stop them in their violence.

Why may we not conjecture that seeing, *Pilate* condemned Jesus Christ for fear of the Emperours displeasure. She might dream, that it should be punished, with his falling into the Emperours displeasure, and his banishment into *Swetia* in *Germany* (then a barbarous Nation) where there is a Lake near *Lucerna* called *Pilates* Lake unto this day?

So much touching this divine check unto Pilate, the probable effects of this message.

NOthing is expresly said to be the Effect of this message, yet upon a serious weighing all the Circumstances, we shall find that it so wrought upon him, that after he was set down in the Judgement Seat, and had this message, he doth again attempt to perswade them by the same Arguments that he had used before.

1. He argues with them again, that he is their King, *and will ye crucifie him?* Joh. 19. 14, 15. this point he did the more urge. First, because the Gentiles knew that the Jews looked for a King and Saviour. And secondly, because Jesus Christ had fully asserted his kingly Office before *Pilate*, and so effectually as that he did believe it, *viz.* with an historical Faith, which appeareth by the Title he set upon the Cross of Jesus Christ, and his resolution to assert it. That *Pilate* had used this point of reasoning with them, before he yielded to them, is manifest, because one part of their answer to this point put them upon that plea, that overcame *Pilate*. Now after he is set in the judgement Seat he uses the same plea again. And it puts the Jews upon the same dreadful answer, *viz.* again to disclaim Jesus Christ from being their King, and to profess that they had no King but Cesar, wherein they renounced the government of God and Christ, and subjected themselves to the World and worldly Rulers; who have kicked them about the world in every place, ever since, *and they put away the SCEPTER from Judah*, and never had it since restored to this day. And Pilate by this their answer, lay open to the same snare that had taken him, and still holds him, he cannot bear that word to be imputed to him, *no friend to Cesar*. What? not true and constant to my Sovereign? let God & Christ, & Conscience, & all go, rather then unndergo that imputation.

Again, *Pilate* doth now again after the message received from his wife, put them upon that *Dilemma*, to necessitate them to choose Jesus, or to prefer *Barrabas* before him, which he thought the vilest of Pagans would not do; for though they had so spoken before, yet he had not as yet granted their choice. *Barrabas* was not delivered to them, till at the last, as we shall see; for in such order *Matthew*

doth relate them. And it appeareth that Pilate urged his Arguments over and over, for so he doth inculcate that point sundry times, when they cryed out, *crucifie him, crucifie him, Pilate answered, why? what evil hath he done?* and thus *Pilate* argued to the last. When the Priests perswaded the people to ask *Barrabas*, Pilate answered, *what shall I do with Jesus, they say crucify him? Pilate saith again, why? what evil hath he done?* which they had nothing to reply unto him but will and violence, the reurging of those points, seem to be the Effect of the message that Pilates wife had sent unto him.

Yet again before he would doe the wicked Fact, he had one device more, wherby he hoped either to appease their minds, or if not to assert his own innocency, and to testifie against them. He calleth for water in their sight, and washeth his hands with a protestation of his innocency, in this horrid fact of shedding the blood of such an innocent person. But alas *Pilate*, why then did you doe the deed? This is but a poor excuse to you, though a convinsing Argument to them, that the Judge should so stedfastly protest the innocency of Jesus Christ, whom they out of envy persecuted to the death.

They still are in fear that *Pilate* would shrink from the work, and not finish that which they hoped they had entangled him to doe. And because they saw that he was so deeply affected with the guilt of the innocent blood of Jesus, they endavoured to ease his mind as much as in them lay of that terror & fear. Therefore they doe in a most dreadfull manner take the guilt of his blood upon themselves, and thereby, as much as in them lay, to acquit *Pilate*, to uphold his recoiling heart to the work, till he had done it, and to shew their confidence in the case, and harden Pilates heart, they involve their Children in the guilt of his blood. Why did they so? did not their Fathers cavill against God, for setting their childrens teeth on edge, when their Fathers had eaten sower grapes? *Ezek.* 18.2,3,4. But mad envy, pride and passion, are cruel, bloudy, confident, though shut up in blindness and violent ignorance.

It is the saddest curse, that ever parents, since the fall of Adam, brought upon their Children: it lyeth upon them to this day. Thus all the politick devices that this witty ingenious man could devise, did them no good, but much hurt, putting them upon horrid sins, and violence, almost to Rebellion and Arms.

Lastly. Pilate shutteth up and finisheth this sad Court with four Acts, not of justice, but of foul injustice and cruelty.

1. He delivereth to them *Barrabas*, not acted till now, an act abominable to God, to justifie the wicked, as *Prov.* 17.15.

2. He passeth Sentence of Condemnation to the Cross upon Jesus Christ; another most abominable act. *Prov.* 17.15.

3. He scourgeth Jesus Christ the second time: for this scourging was at and upon his condemnation. *Math.* 27.26. & *Mar.* 15.15. His former scourging was when Herod sent him back to Pilate. Pilate told the Jews, he would scourge him and release him. *Luk.* 23.16,22. And he did so. *Joh.* 19.1. but did not release him. And now again upon his Condemnation, he scourges him upon his sore wounded back. *Psal.* 129.3. Now the plowers made deep and long their furrows on his back.

4. He delivered him into their hands to crucifie him. *Joh.* 19.16. *Math.* 27.26 *Mar.* 15.15. Yea, (which is to be marvelled at) he delivered him (not to justice) but to their will. *Luk.* 23.25. whose wills how evill they were, Pilate saw.

So endeth the sadest Court that ever was held in this World many

many sons of glory have been condemned in many Courts in this world. But the Lord of glory was never condemned in any Court save in this Court of *Pilate*, and in the Council of the Jews. Great & many instructions are here, but I pass them all. this only note, the many and admirable evidences of the innocency of this blessed Lamb of God do shine in the faces both of Jews and Gentiles, and all the world. Never was there such an innocent person condemned.

Before I finish this sad Chapter, here remaineth another cruel act, to increase the sufferings of our Lord Jesus, which I cannot fully say was an act of *Pilate*, yet it was done by his permission, and by his Souldiers, and he committed them to their will, and therefore he must give an account of it before Jesus Christ, his judge and ours, at the last day.

1. It is the fourth act of mockery done unto our Lord Jesus. The first act of mockery was done unto him by the Jews, after the Council had condemned him, and committed him to a guard, to be kept till morning, they spent the remainder of the night in mocking of him, *Luk.*22.63,64,65. *Math.*26.67,68. *Mark.*14.65.

2. The second act of mockery done unto our Lord Jesus, was by Herod and his men of war, *Luk.*23.11.

3. The third act of mockery was done unto him by Pilate and his guard in the *pretorium*, where he scourged him, and his people mocked him more cruelly then before, *Joh.*19.1.2,3,4,5.

4. The fourth act of mockery is now done unto him, after Pilate had condemned him before they led them away to be crucified

*Math.*27.28,29,30,31. *Then the Souldiers of the Governour, took Jesus into the common Hall: and gathered unto him the whole band of Souldiers. And they stripped him, and put on him a scarlet Robe. And when they had platted a Crown of Thorns, they put it upon his head, and a Reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews. And they spit upon him, and took the Reed, and smote him on the head. And after they had mocked him, they took the Robe off from him, and put his own raiment on him, and led him away and crucified him.* where see

1. The persons by whom this was done the Souldiers of the Governour, or the Governours Guard, & they called unto them the whole band, Jesus is now in the rude pagan Souldiers hands, according as himself had foretold it would be, *Mat.*21.61.

2. The place where it was done, in the common Hall, where all sorts of spectators resorted, they made him a publick spectacle, 1 *Cor.*4.9.

3. the time when this was, after his condemnation, before they led him away, *Math.*27.31. there was an interim to get the Cross, and all things ready, and they filled the interim with cruel mockings, and thus the time was delayed until the beginning of the sixth hour. The very time of killing the Passover, which is fitly accomplished, with admirable conjunctures, of which anon.

4. The particular acts of mockery which they did unto him are these.

1. *They stripped him, and put on him a scarlet Robe*, to mock his kingly Office, and this the third time of this kind of mocking.

1. *Herod and his men of war thus mocked him*, Luk.23.11. this was done by Jews, a King of the Jews.

2. This Example of Herod animated Pilate to do the like, *Joh.*19.2. *a purple Robe*, ver.5. wearing the Robe.

4. These Examples of Rulers, animated the rabble of Souldiers to do the like, *Math.*27.28.

The second act which these mockers did, they wreath, or *plat a Crown of Thorns*, in mockage of his kingly office, this Crown they forced on, upon his head, sore and wounded by his former so crowning by Pilate, this was the second time of his being crowned with Thorns. The first time was *Joh.* 19.2,5. and now again after his condemnation, *Matth* 27.29.

3. *They put a Reed in his right hand*, instead of a SCEPTER.

4. *They smote him on the head with a Reed*, viz. to force on the Crown, to cause the thorn to pierce deep.

5. When they had set him as a mock-King:
1. *They mockingly bowed the knee to him.*
2. They mockingly said, *Hail King of the Jews!*
3. *They spit upon him*, & all this no doubt with huge laughter

All these usages and the like, they did every time they set him up as a mock-King.

CHAP. XIII.

The History of their crucifying of our Lord Jesus Christ.

When they had got all things ready, they finished their mockery, put off his Robes, put on his own garments, and led him away, as a condemned Malefactor to his execution, where we may see what was done by the way
1. Their rigour to the utmost they could.
2. The Lord Jesus his gracious deportment.

1. They made him to carry his own Cross, upon which he was to be put to death, which was as much disgrace and rigour as they were in a capacity to exercise against him. They had but little time, and were in great haste, which shortned their rigorous dealings. Herein Jesus Christ did superabundantly answer the Type in Isaac, *Gen.* 22.6. who carryed on his back the wood wherewith he himself was to be sacrificed, but that was without any rigour. Jesus Christ carryed the Tree on his back, with all rigour they could inflict, on which he was crucifyed, *Joh.* 19.17. he meekly took up his Cross, according to his doctrine which he taught the Church, he now teacheth by his Example, added to his precept.

2. They led him betwixt two theeves, Malefactors justly condemned, to add disgrace unto him, as if he were a Malefactor like them. *Luk.* 23.32. As they placed them in the execution, so did they in leading them. Jesus was placed in the middle, and the theeves, one at his right hand, and the other at his left, he in the middle, as the worst of them all.

3. They compel Simon to carry the hinder end of the cross after him; in which history consider.

1. The place where they doe this, *Matth.* 27.32. *As they came out:* Out of what, or whence? Either out of the Judgement-Hall, where they mocked him, & from whence they led him: Or when they came out of the city to go to *Golgotha*. It is most probable it was as they came out of the city, because Simon was coming out of the country on his way, *Luk.* 23.26. And they had made our Lord Jesus to carry his cross untill he was out of the city; so long as he was able to doe it. His body was macerated by the loss of blood, in his two whippings, and twice crowning with Thorns, with want of rest and sustenance for so long a time. His straining under an heavy burden, would rend and tear his wounded back and head, with great pain and torment, which would disable him from going so fast as they (being in hast) would have him go: It is like also, that they had made his cross longer then others, that they might advance him higher, and more visible to all. *Ha-*

man

man had a Gibbet very high to hang *Mordecai*, and these were acted with the like spirit of envy. The length would adde weight, and a necessity for somebody to bear the hinder end after him, as *Luke* speaks. And they were in hast, they may not goe so softly for many reasons,

1. It was the Jews Passover night, *Joh.*19.14.
2. The morrow was the Sabbath, the day after the Passover, and therefore an high day. *Joh.*19.31.
3. Envy is impetuous till revenge be executed.

2. Consider the Person, *Symon a Cyrenian* who was coming out of the Country about his affairs.

Quest. Why did they apprehend such a man, and compel him to this work? Were there not enough among their Crew that were ready enough to have done it? whose envy would prompt them to say and doe, if need were. according to our proverb, *If they want a Hang-man, I'le be the man rather then the work should not be done.* Doubtless there were many in the Crew, so ill-minded against Jesus Christ. But it is most probable they took this man, to adde affliction to Jesus Christ: he was a godly man, one of Jesus Christ his followers, a man of note, him they force to joyne with them in this wicked execution.

But here we may consider three things, which I propose under submission to better judgments.

1. Simon did valiantly refuse, and oppose to joyn with them, he would have no hand in so cruel and unjust a murther, and so far refused as to give sufficient evidence, that he did disclaim and condemn their fact which they were about to execute.

2. He so far refused, as to put them upon compulsion; they by force compeled him to it.

3. No doubt he saw that it was a work of pitty, mercy and love to Jesus Christ to ease, releive and help him in undergoing their rigor (it may be Jesus said to him, Help me) with that heart and mind he set to his shoulder, hitched it on upon his own shoulder, to give unto Jesus Christ all the ease he could.

3. Consider, that these acts of grace in Simon were highly accepted of God, and well pleasing to Jesus Christ, which may appear by these things recorded in Scripture.

1. That this act is recorded in Scripture, by three evangelical Witnesses, *Mat. Mar. Luk.* As Jesus said of that good woman that ointed his feet, *Matth.*26 13. Wherever the Gospel shall be preached, her act shall be preached; so it is with this act of Symon.

2. Symon is named as the doer of this act, whereas that woman is not named, though her act is honourably mentioned, the love of her action smelling more sweet then the perfume of her unction did

3. This Symon is further described and notified, *First*, by his country; *a Cyrenian*, yet a known man at Ierusalem. *Secondly*. By his two sons, *Alexander* and *Rufus*, famous in the Gospel by this noted act of their father, if not by their own virtues also, *Mar.*15.21.

4. Symon doth practice a Gospel rule in this act, *Gal.*6.2. *Bear one anothers burden, and so fullfill the law of Christ.* Heb.13.13. *Let us go forth unto him without the Camp, bearing his reproach.*

Sect. 2.

SO much for their Rigor: now followeth the gracious deportment of Jesus Christ in his going to *Golgotha*. *Luk.* 23.27,28.29,30,31. *And there followed him a great Company of people and of women, which also bewailed and lamented him. But Jesus turning to them said, Ye daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the dayes are coming in which they shall say, Blessed are the barren, and the womb that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains fall on us, and to the hills, cover us: for if they doe these things in a green tree, what shall be done in a dry?*

So soon as ever he was eased of that cruel and heavy burden of his cross, by the assistance of Symon, he presently falls into holy discourse, expressing the tender Compassions of his heart over Jerusalem, and the falling, dying, perishing Church and Church-state of the Jews. In which discourse,

1. See the occasion of his discourse, *There were a great multitude following him* among them there were mourning women, who lamented for him, and over him for his death approaching, *v.* 27. As it was the manner of the Jews. *Jer.* 9,17, 18,19. *Call for mourning women, skillfull in mourning, that our eyes may run down with tears. &c.* Though Jesus did not call for any mourners to follow him, yet there were such as followed him, as dangerous as the times were, to appear to be a lover, and a believer in him. By this mourning of these, Jesus took occasion to discourse.

2. See the manner of his entrance upon his discourse, *v.* 28. *Jesus turned to them and said, Daughters of Jerusalem.* Where we see what a kind look Jesus gave unto these mourners that followed him. We see also what an holy compellation he giveth them, *Ye Daughters of Jerusalem*, that is ye children of the Church.

3. See the matter of his speech unto them and to all the Auditory in four Particulars.

1. *Weep not for me*, that is not only for me: it is a [not] comparative, *viz.* not so much, or not only for me; for I shall tell you of another object of your weeping and lamentation. He doth not forbid them weeping for him, much less doth he check or blame them for it, but he informeth them of another object to weep for, besides him. You now weep because of my death this day, but I tell you of that which shall be the effect and punishment of that which is done this day in putting me to death. Jerusalem shall smart for what they doe this day, and when that day of vengeance is come, there will be other matter of weeping then yet you see.

2. *Weep for your selves and for your children*: weep both for the present Generation, and for the rising Generations. Look not only on present things, but consider what your present actions do portend and threaten to bring upon you. And did you but consider what punishment, Calamityes and miseryes this dayes act will bring upon Jerusalem, you would then see that there is great cause to weep for your selves, and for your children, as well as for me.

3. Jesus Christ gives them a Reason why they should weep for themselves and for their Children; *viz.* because of those terrible days that are coming upon them, which are described, *First*. By that usual note of attention, *Behold*, shewing the certainty of such calamityes coming on them, and the terribleness thereof, in both these

these respects, those dayes will be remarkable, *Behold.* 2*dly.* Those dayes are described by the terrible effects thereof, which prove them to be a just matter of mourning and weeping for your selves and for your children. Those terrible effects of the calamity of those dayes are two. *v.* 29,30.

1. They shall bless the barren woman, womb, & dry breasts, it was a reproach in Israel to be barren, *Gen.*30.23. *Luk.*1.25. but now they shall count them happy that have no children to see and feel these bitter calamityes, the words imply that it is a curse and misery to have Children to be sufferers of these calamityes, which is an Argument to prove that these calamityes will be great, yea, exceeding great; the consideration whereof doth shew that you have cause to weep for your selves, and for your Children, as well as for me.

2. The second Effect will be, that they shall be in such desperation, that they shall wish *the mountains to fall on them, and the hills to cover them,* which is a Scripture expression of desperation, *Rev.*6.15,16,17. desperation is one of hell Torments. Such terrible dayes are coming on you and your Children, which should cause you to weep for your selves and for your Children, as well as for me.

And all this Jesus Christ doth foretel them, with an heart more bleeding with compassion, over them his dying Church, then over his own dying body, now bleeding with Furrows on his back, and thorny wounds on his head, and therefore exhorts them to add this ditty unto their present mournings for him.

4. He gives a demonstrative reason, that such at least, if not far worse calamityes shall surely come upon them, *viz.* because they add unto all their wrath provoking sins, this last and greatest, in putting to death so unjustly, so cruelly the Lord of glory, the Son of God mightily proved so to be, by many miracles done among them, & their own King Saviour, & Messiah. Which sins do ripen them for wrath, as dry wood is fitted and prepared for the fire. This reason is communicated with deep and elegant wisdome, so as that the Enemies could not easily interpret it, or apply it, so as to stop them in their way, or hinder them from putting him to death; because that was the work which Jesus Christ did willingly expose himself unto, being that, upon which the salvation of Gods Elect dependeth. Thus Jesus Christ expresseth this reasoning, if they execute these cruelties upon me an innocent person, as unmeet for such punishments, as green wood for the fire. Then what shal befal them? who are by this sin, added to their many other sins, fully ripe for wrath, as dry wood is fitted for the fire. He doth not say how hot the fire shall be, but he saith, *what shall be done to the dry?* to shew that their misery shall be unexpressible, yea, unconceivable

Sect. 3.

Their arriving at *Golgotha*, and setting up the Cross.

*Joh.*19.17,18,19,20,21,22. *And he bearing his Cross, went forth into a place called the place of a scull, which is called in the Hebrew Golgotha. Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a Title, and put it on the Cross: and the writing was,* JESUS OF NAZARETH THE KING OF THE JEWS. *This Title then read many of the Jews: for the place where Jesus was crucified was nigh to the City, and it was written in Hebrew, and Greek, and Latine. Then said the chief Priests of the Jews to Pilate, Write not, the King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.*

The place out of which they lead him was the City, that he might fulfil the Types of Scriptures, that he might be a sin offering, to cleanse away the sins of the people.

The manner of his going was bearing his Cross, bearing the imputation, the guilt, and the reproach of sin, and the curse of God for it, signified by his hanging on a Tree.

The place whither they carry him is *Golgotha, the place of a scull*, where many dead mens bones were some heaped up, some scattered about, and that made the place ceremonially unclean, and that gave name to the place. And as it was ceremonially a filthy place, so civilly it was no better, a place of reproach, disgrace, dishonour, a place where the worst and vilest malefactors were punished, and executed, the filthiest place in the world. There our Lord Jesus suffered the punishment of our sin, shewing us the just desert of our sin.

When they were come to *Golgotha*, before they laid hands on the blessed person of our Lord Jesus, they made preparation.

1. *They set up the Crosses*, the Cross of Jesus they set in the midst, and the Malefactors, one on the right hand, the other on the left, yet set his Cross in the chief place, as the greatest Malefactor: which though they did it out of envy to disgrace him in the vilest manner they could, yet God permitted it so to be done out of infinite wisdome and justice. For by imputation he was the greatest of sinners, seeing all sin met in him, was laid upon him, and laid to his charge, *Isai.* 53. Their Crosses were set so near together that they could all speak to each other, as appeareth in the sequel.

2. They affixed a Title at the top of Jesus Christ his Cross, to shew the cause for which he dyed, *Math.* 27. 37. *and Mark.* 15. 26. whether they did so to the other it it is not said, but so they did to Iesus Christ, and this matter Pilate ordered and over-ruled. And it being an eminent part of the History, noted by all the Evangelists, and notified all the world over, I shall therefore distinctly set down the History of it in seven particulars.

1. The author, actor and doer of it, was Pilate, had it been in the power of the Priests it should have been other then it was, as we shall see in the History of it.

2. He positively asserts and proclaimeth him to be the King of the Iews, that is Christ the Messiah, and Saviour of the World.

3. He doth make this proclamation to all the World, in these three most general known languages, *Hebrew, Greek, Latine*; one or other of which most men knew.

4. The nearness of that populous and frequented City *Jerusalem*, gave opportunity to many of all Nations to read this Title. So that the fame thereof was notified to all the World, and by this it appeareth that it was inscribed with great and legible Letters, which might be seen and read at a distance.

5. This inscription was a sharp and sore rebuke to the Iews, to the high Priests, Scribes, and Pharisees, that they should crucifie their own Lord, Saviour, and King, whom they looked for to redeem Israel, but they looked with a misguided Eye, and therefore knew him not.

6. They felt the sting of this rebuke, and winched at it, they were displeased, and requested Pilate that it might be altered, which might easily be done by adding a word or two, *viz.* he saith *I am King of the Iews*, but that word would have quite altered the sense and the truth.

7. Pilate

7. Pilate was resolute and unmoveable, *What I have written, I have written*, and this resolution of his seemeth to be well grounded.

1. Because he was convinced of the Truth of it, for Iesus Christ had fully asserted to him his kingly Office & Pilate with an historical Faith believed it.
2. He saw that the Iews needed such a check, who had forced him to do that which he had no heart to have done, only by his respect to *Cesar*, they intrapped him.

Thus we see Christ made a Sin-offering, carried out of the city, and setteth up the banner of Salvation in *Golgotha*: and *Golgotha* was the first place where the Grace and Kingdome of Jesus Christ was most solemnly published to all nations, in the most general known languages: Ye Pilate is a resolute publisher of the Kingdome of Jesus Christ. In *Golgotha* Jesus Christ suffered, and laid the foundation of the Gospel Church. In our sacramental celebrations of the sufferings of Jesus Christ, we converse with Jesus Christ in *Golgotha*. And to doe that well & effectually, is an eminent work of Christianity.

Sect. 4.

Their cruel Execution done upon the blessed Person of Jesus Christ,

MAth. 27.34,35,36. *They gave him vinegar to drink mingled with Gall: and when he had tasted thereof, he would not drink. And they crucified him and parted his Garments, casting Lots, that it might be fulfilled which was spoken by the Prophet, They parted my garment among them, and upon my vesture did they cast lots. And sitting down, they watched him there.*

When they had made all things ready, they laid hands on his blessed Person, and the first thing they did was, they gave him the cup of death to drink, which he tasted, saith Mathew, but refused to drink, *viz.* a draught of it, saith Mark. A taste of that cup was enough. That he should taste death, this was a significant act, which respects all that followed. This is the Preface of death, put for the whole. This is that Cup of which Jesus Christ spake before, *Mat.*20.22,23. *Can ye drink of the Cup that I shall drink?* namely this cup of death, *and be baptized with the baptisme that I shall be baptized with? viz.* with mine own blood running down my face from the wounds which my thorny crowns caused. This is the cup that Iohn speaketh of, *Ioh.*18.11. *The Cup which my Father giveth me to drink, shall I not drink it?* And this he speaketh to quiet Peter, when he would have fought for him. This is the cup that he had prayed thrice a little before, that it might pass from him. *Math.*26,39.40. but he submitted to his fathers will, and now behold he tasteth of it. It is the preface, and first act of his death. The matter of this cup, saith Mathew, was vinegar and gall. *Math.*27.34. *Mar.*15.23. saith *Wine mixed with mirrhe*, all is one, for vinegar is sower wine, and that mixed with gall or mirrhe, or with both. It seems it was the Romane manner of execnting Malefactors, for *Ioh.*19.29. There was a vessel of such liquor ready. Whether it was in favour, or rigour and terror, it is not said, but sure they did nothing in favour to Jesus Christ, and Christ doth bitterly complain of it, *Psal.*69.21. as we shall afterwards see.

2. The time that this act of death was done unto our Lord Jesus, in giving him the cup of death, was at the beginning of the sixth hour, *Mark.*15.25. saith it was the third hour, but that maketh no difficulty, it is easily reconciled, for at the

end of the third hour, the sixth hour began, and that lasted till the ninth hour; so the Jews, they divided the time of the day. And that Mark so intended, appeareth, because at this very instant when they give the cup of death unto JesusChrist, the Sun blushed, and hid his face under a black vaile of darkness, as being ashamed to look upon this abominable act, that these wicked men were about; and the exact time of the beginning of this darkness is expressly said to be at the beginning of the sixth hour, *Matth.*27,45. *Mark* 15.33. This darkening of the Sun was a divine and miraculous Testimony from God against this wicked fast, which one would think might have terrified them from proceeding, but seared Consciences feel nothing. This darkness was not an Ecclipse of the Sun, by the interposition of the Moon, because it was the middle of the Moneth, and the Moon was about the Full. Again, it was not a natural Ecclipse, because this darkness lasted three hours, which never any natural Ecclipse did, or can do. Besides, Ecclipses are unperceivable at the beginning and end, but this darkness began as it seemeth to me in its height and so continued at the same height, from the beginning to the end. When they began, and gave Jesus Christ the Cup of death, it grew suddenly dark, and about the time that Jesus Christ dyed it was light again, both the periods of the darkness were eminently observable. It was not a total darkness as night is, by the absence of the Sun, for it is said, *Joh.*29.20. many did read the superscription upon the Cross of Iesus Christ. Also Iesus saw his mother and the Disciple whom Iesus loved standing by her, *Joh.*19.26. and Iesus saw the Souldiers dividing his garments, and casting lots on his vesture, as the Prophesy intimateth, *Psal.*22.18. It was an extraordinary and amazing darkness, to reprehend their violent, cruel, and bloody act, which they were doing, in laying hands upon the spotless Lamb of *God*; *it was the hour and power of darkness* wherein the Prince of darkness had got down the Lord of glory under his mercyless hands. It was an universal darkness; for if the body of the Sun be darkened, the Moon and Stars that receive their light therefrom, must needs be also in a like proportion darkned & obscured. Some holy Divines say that this darkning of the sun, was a visible sign of Gods desertion, and hiding his face from Jesus Christ all the time of his suffering upon the Cross.

3. The wicked Murderers are undaunted, they goe on with their work they had in hand, they strip off his garments, and crucifie him naked, (unless they had so much modesty as to cover shame) for all the Evangelists put the parting of his garments, at or about the beginning of the time of his hanging on the Cross: If they had his garments, he was naked, putting upon him as much indignity & shame as they could.

4. They lifted him up on high, that they might fasten him to the cross. This was typified by lifting up the brazen serpent in the wilderness, as Jesus Christ himself testifieth, *Ioh.*3.14. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.* Ioh.8.28. *When ye have lifted up the Son of man, then shall ye know that I am he.* Ioh. 12.32,33. *I, when I am lifted up from the earth will draw all men unto me. This he said signifying what death he should die.* By his so dying, he was made conspicuous to all the world, and he draweth all his Elect effectually, and a great part of the world visibly to follow him. *Isai.*45.22. *Look unto me all ends of the earth and be saved.*

5. They first nailed his two hands upon the stretch, unto the two wings of the cross, *Psal.*22.6. His hands are said to be pierced first before his feet.

6. When

6. When his hands were nailed, they let him drop, and hang with the whole weight of his body upon his pierced hands nailed to the tree. Yea not only so, but they pulled and stretched him, they struck all his bones and joynts out of joint *viz.* his Wrists, Elbows, shoulder-blades, Hips, Knees, Ancles, *Psal.*22.14,17. *All my bones are out of joynt. I may tell all my bones, they look and stare upon me.* They start out of place, upon the wrack. These things are said in the Prophesy, and done in the history, and so are many thing more besides these now named.

7. When they had wracked his body into that stretch, then they nailed his feet, *Psal.*22.6. His feet are said to be pierced and nailed after his hands, in that wracking and tormenting stretch.

8. Thus he is nailed unto and hanged upon a tree, that is the wood of a tree, 1.*Pet.*2.24. And so he was made a curse for us. *Gal.*3.12. *For it is written, cursed is every one that hangeth on a tree.*

9. They set a Watch and Guard about him, *Mat.*27.36. *Sitting down, they watched him there.* He that had the charge of that, was a Centurion, with his band of Souldiers; whose Charge was to keep peace and order. It was a prudent point of the Romane Goverment, and might be done by such as were not accessary to the sin, in putting Jesus Christ to death. And we shall hear further of this Centurion hereafter.

Sect. 5.

Where we shall consider what our Lord Jesus Christ did as he was hanging on the Cross, viz.

1. He forgave his Persecutors.
2. He took loving and tender care for his widdow mother.
3. He took tender care for the Salvation of the penitent Thief.
4. The rest of the 3. hours, from the 6*t.* to the 9*th.* hour, he spent silently in his most bitter agonies, & at the 9*th.* hour he spake four words & then dyed.

We shall also take notice of the behaviour of the Jews all this time, which to see and hear, was no small part of the sufferings of Jesus Christ.

Luk.23.34. *And Jesus said, Father forgive them, they know not what they doe.* This is recorded as the first word that Jesus Christ spake upon the Cross. All the time they were abusing, wracking and tormenting him, he was silent as a Lamb: And when he spake, these were his words, when they had done the worst they could against him, he forgave them, and prayed his father to forgive them. Where we have to consider,

1. His own act of forgiving them is implyed in an eminency, in his applying himself to his Father to pardon them. As Jesus Christ hath taught us to forgive our Brother, yea our enemies; so he himself doth practice at this eminent time.

2. He praves the Father to forgive them, which he could not have done, unless he himself had forgiven them: for their offence was against both Father and son, and therefore both must concur in the pardon.

3. He urges the Father with a charitable and compassionate reason, because alas, they are in a Temptation, and know not what they do.

4. The Lord doth herein with divine wisdome distinguish, *viz,* that there be two sorts among his persecutors. Some, we have cause to fear, did know what they did, as appears, *Math.*21.38, *this is the heir come let us kill him, and the inheritance shall be ours.* Such as so acted are not within the compass of Jesus Christ his pardon and prayer.

But

But the generality of the people acted even as they were led, 1 *Cor.*12.2.and , they did like those that followed *Absolom*, in the simplicity of their hearts, now such as those Jesus Christ doth pitty, pardon, and pray for. The chief Priests & Council did know, or might have known that he was Christ the Son of the living God; for besides all the proofs that he gave of it, in his life and Ministry, by doctrine and fulfilling Prophesies, and abundance of miracles, yet they raged against him, and resolved to kill him, and when they could find no cause against him, they put him upon it to confess whether he was the Son of God, or no, he did plainly witness a good confession, that he is the Messiah, and for that confession only, and for no other cause, saving their own envy they did condemn him to dye, and rested not till they had accomplished it. These things being so, it is hard for us to say, that these are of the number of those that knew not what they did. But the people for the most part were overperswaded by them, & in their ignorance acted. Pilate also was ignorant of his Diety, though he believed with an historical faith that he was the King of the Jews, and had he known his Deity, *he would not have crucifyed him*, 1 Cor.2.8. So that Jesus Christ hath opened a dore of pardon to his persecutors. The Centurion that had the command of the watch that day, and how many more God knows, did that very day receive benefit of this pardon and prayer of Jesus Christ.

The second act of Jesus Christ upon the Cross, he doth with tender love and care provide for his widow mother, *Joh.*19.25,26,27. *Now there stood by the Cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the Disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith he to the Disciple, Behold thy mother. And from that hour that Disciple took her unto his own home.*

Where see, 1.The title he giveth his mother,[*woman*] which he was wont to do upon occasion formerly *Joh.*2.4. which he doth, not shewing any strangeness or disregard of her grief, whose heart was now pierced as with a sword, but he did it.

1. To take her heart off from all carnal confidence, in her fleshly interest in Jesus Christ: to put her to confider that her paps are more blessed by her interest of faith in Jesus Christ, then in giving him suck. *Luk.*11.27.28.

2. To instruct her and us, that though there be use of natural Relations in this life, yet it is not so in heaven. *Math.*22.30. We shall there be as the Angels are. Spiritual weanings from creature confidences, are no hurt unto, or hindrances of right natural affections.

2.He directs his mother to chuse an adopted son in his room who is now departing that he may be unto her in the stead of her natural Son, to doe all offices of a Son unto her. He saith to her, *Behold thy son*, intimating to her John that was standing by her.

3. He instructeth and chargeth John to doe all offices of a good Son unto her saying to him, *Behold thy mother.*

4. This charge is set on, because Jesus Christ did thus dignifie him out of special favour and love. *The Disciple whom he loved.* And therefore he might confide in him in committing such a trust and charge unto him.

5. The effect of this act of Iesus Christ was, from that hour he took her into his own Family, which proveth that she was a widdow, and had not a family of her own, now her Son was gone. When Ioseph died, or what became of her after this, nothing is said

The

The third act of Iesus Christ upon the Crosse, he taketh a mercifull care of the penitent Thief. *Luk.* 23.39,40,41,42,43. *And one of the Malefactors which were hanged, railed on him, saying, if thou be Christ, save thy self and us. But the other answering rebuked him, saying, dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Iesus, Lord remember me when thou comest into thy Kingdome. And Iesus said unto him, verily I say unto thee, To day shalt thou be with me in Paradice.*

Where see, among the Mockers, Revilers, Railers against Iesus Christ on the crosse, one of the Theeves did as he heard others doe, though he was hanging on his crosse under the hand of justice and Execution. Mathew and Mark impute this to both the Malefactors, because what one in a company doth, is in usual custome imputed to all, unless they bear witness against it. And whether at first or by the way, both of them might be accessary, we cannot say; but Luke is particular in this history, shewing that one of them was a true penitent:

Where 1. we see what his ill words are that are recorded, viz. *if thou be the Christ, save thy self and us.* wherein he vents his unbelief and hardness of heart, in way of reproach. This he doth when he was dying, yea a shamefull death, and that justly, yet so ill minded is he against Iesus Christ.

2. His fellow thief rebuked him, whereby he cleared himself from participation with him in his sin, which silence in such a case doth involve men in. In which Rebuke see,

1. *Dost thou not fear God?* The words of thy mouth shew that the fear of God is not in thine heart, therefore speak not so wickedly.

2. He giveth a reason of this Rebuke and exhortation, because we are condemned to dye as he is, we are in the same condemnation. They are executing death upon us, and dost thou now vent the vileness of thine heart against him that is dying with us?

3. Here is the aggravation of this Reason,
   1. We are justly put to death, our sin deserves it.
   2. This man whom you revile hath done nothing amiss, he is unjustly condemned, and will you add Revilings?

3. This penitent thief maketh his believing address and petition to Jesus Christ as they hung together on their crosses, where see,

1. The holy divine title he gives him by Faith, *Lord.* Great Faith!
2. His Petition, *Remember me when thou comest into thy Kingdome*, hereby asserting three things,
   1. Jesus Christ is a King.
   2. He is going to take possession of it.
   3. He beggeth to be favourably remembred there.

4. The gracious promise of Jesus Christ to him,
   1. The thing promised, to *be with me in Paradice.*
   2. The confirmation of it to strengthen Faith, *Verily I say unto thee.*
   3. The time when, *This day*: the day was ended, therefore a dying Soul is quickly with God.

We see that their crosses stood near, that they could discourse together, as they hung dying. We see Jesus Christ looses no opportunity to doe good to souls, and converts this man at the last period of his life. Who by rebuking faithfully his

sin, had faith and Repentance quickned, wrought and raised in his own heart, and prayed for mercy, and was eminently heard in what he prayed for. He that faithfully rebukes his neighbour, is himself a penitent, or in the ready way unto it. A clear faith can see through the blackest worldly clouds.

Sect. 6.

The vile behaviour of the Jews, and others, all the time that Jesus Christ was suffering upon the Cross

THE first act to be observed is, the Executioners parting his Garments before his face, in his sight casting Lots upon his vesture, *Joh.*19.23,24 *Then the souldiers when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the Souldiers did.*

All the Evangelists doe mention this fact, John doth a little amplifie it, therefore I take his words. The actors were those souldiers that were his executioners. It was done in his sight, and may well be numbred among the acts of their contempt which they did to grieve and afflict him. It is an eminent accomplishment of a Prophesie, *Psal.*22.18. which is no small confirmation of the faith of the Church, that he is the Messiah of whom David prophesied. And to make evident to our faith, the sovereign Government of God over all men, and the signal care the Lord had over Jesus Christ, and how he ordered every thing that was done unto him; and that all things came to pass according to the holy and wise councel of God.

But the principal History in this Section, is to shew the wicked behaviour of the Jews, all this dark time of Jesus Christ, his hanging on the Cross. The miraculous darkness should have terrified and calmed them, but it was not so. All sorts of them did mock, flout, insult, blaspheme, *Mathew*, *Mark* and *Luke* do record it, and shew what every sort said, and did.

1. The common people that passed by, and walked about, and stood beholders, *Matth.*27.39,40. *and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the Temple, and buildest it again in three dayes, save thy self, if thou be the Son of God, come down from the Cross.* The manner of their upbraiding, shew-eth us much unbelief and contempt, as in a few words and gestures can be expressed. The matter of their upbraiding was an ignorant reflection upon a false supposition. If they had understood that the body of Jesus was typified by the Temples, and that though they now destroy that body of his, yet on the third day it shall rise again, had they I say, understood this, or had patience to suppress this flout till the third day, they would have seen the empty folly of it, or might have seen it. The other flout, *if thou be the Son of God, come down from the Cross.* They tempt the Lord as the Devil did, *Matth.*4.3. they would have him prove himself to be the Son of God, by such an act as they would prescribe. He had sufficiently, yea, abundantly proved himself to be the Son of God, by such proofs as the wisdome of God saw fit, but all that would not serve their turn, they believed not, therefore they would prescribe a signe, and that was to come down off the Cross,

and

& not suffer death, a deviliſh motion and ignorant, had Jeſus come down from the croſs and not ſuffered death, the whole work of the ſalvation of man had been overthrown. So vain, carnal, ignorant, and deviliſh were they in their mockings of our Lord Jeſus upon the Croſs.

2. The ſecond ſort of mockers were the chief Prieſts, Scribes, and Chieftains among them, their mockeries are recorded alſo, *Matth.* 27. 41, 42, 43. likewiſe alſo the chief Prieſts mocking him, with the Scribes and Elders, ſaid, *he ſaved others, himſelf he cannot ſave, if he be the King of the Jews let him now come down from the Croſs, and we will believe him. he truſted in God, let him deliver him now if he will have him, for he ſaid, I am the Son of God.* Theſe upbraidings are deeper, and more blaſphemous, yet ignorant and over haſty gloryings over him.

1. It is a great boaſt, that though he had ſaved others many wayes, out of many perils, and out of the hands of Devils, yet he was not able to ſave himſelf out of their hands, O who are you great Grandees! out of whoſe hands Jeſus Chriſt cannot deliver himſelf? alas for you, had you ſuppreſſed this boaſt but till the morning after your Sabbath, you might have ſeen the vanity thereof, and that he was able to deliver himſelf out of your hands, and greater then yours alſo, even out of the hands of death and Devils too.

2. Jeſus had manifeſted himſelf to be the Meſſiah, the King of Iſrael, by divine and infallible proofs, but you would not believe, but you can preſcribe to Jeſus Chriſt a better way to prove himſelf to be the King and Saviour of Iſrael, and that is by coming down off the Croſs, and by that proof you would believe. Proud man will not be directed by God, unleſs man may preſcribe to God the way, they will not believe; in their own way they will. Ah weak and proud duſt! *Rom.* 11. 34, 35. *who hath known the mind of the Lord, who hath been his Counſellour? who hath firſt given unto him, and it ſhall be recompenced to him?* Faith is the operation of God not of man, Faith is not in mans power to create, nor are the means of begetting it in the hands of man. Theſe men ſhew what utter ſtrangers they were to faith.

3. They ſay, *he truſted in God, and ſaid, I am the Son of God, let God take him, now if he will have him.* This is to blaſpheme not only the Son of God, but alſo the Father. Do you think that you have him ſo faſt in your hands, that God cannot deliver him out of your hands, had you patience to have ſuppreſſed this blaſphemy but till the morning of the firſt day, you might have been prevented of this ſin, for you might have ſeen him mightily proved to be the Son of God by his Reſurrection, and that God hath power to deliver him out of your hands, and greater then yours too.

3. The third ſort of mockers were the Souldiers, *Luk.* 23. 36, 37. *the Souldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, if thou be the King of Iſrael ſave thy ſelf.* Touching their giving him vineger, we ſee by this, it was no act of favour, but ſuch as was accompanied with mocks, of this more hereafter. Little did theſe men know that his dying upon the Croſs was the way appointed by God for the ſalvation both of Jew and Gentile.

4. The fourth and laſt ſort of mockers inſtanced in the Text, were the Theevs, *Matth.* 27. 44. but of this part of the Hiſtory we have already ſpoken.

CAP. XIV.

The last part of the Sufferings of Jesus Christ upon the Cross.

THe whole life of Jesus Christ was a suffering life, the first and the last parts of his time in this world were fullest of sufferings. the last and greatest of his sufferings were on the Cross, *Phil.*2.8. *obedient to the death, even death upon the Cross*, here all his bitter sufferings met upon him, upon the Cross he fulfilled to answer and satisfie all that was to be said by the Law against us, *Col.*2.14,15. *blotting out the hand writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross, and having spoyled Principalities and powers, he made a shew of them openly, tryumphing over them in it*, viz, in the work that he did accompliſh on the Cross, in giving full satisfaction to the Law. The full stream of his sufferings fell on him, on the Cross. Jesus Christ did both suffer and agonize before the Cross, as appeareth, *Luk.*12.50. I *have a Baptisme to be baptized with, and how am I streightned till it be accomplished, Joh.* 12.20. *now is my Soul troubled*, in the garden he had a great Soul Agony, *Luk.*22. 44. his body was not yet in a suffering condition, only by way of simpathy with his agonizing Soul, which so wrought on him as that he swet drops like blood. But on the Cross all kind of sufferings met together; the whole stream of wrath against sin fell upon him, and he was under it altogether.

1 His body suffered all those cruel torments & wrackings before mentioned.
2. His mind suffered all the grief they could afflict him withal, by mocks, reproaches, blasphemies.
3. His Soul suffered the full cup of the Justice of the Law, and desert of sin.

His great sufferings upon the Cross, he underwent in his near three hours silence, for after he had forgiven his persecutors, and provided for the comfort of his widdow mother, and took care of the penitent Thief, he did with holy patience and silence suffer all that fell upon him until the ninth hour, and then spake such words as expressed what he was doing and suffering all this while.

The sense of cruel pain that his body was in all this while may in a small measure be apprehended by what hath been said in the particular Tortures.

The sufferings of his mind by the reproaches, mocks, blasphemies, taunts, which he heard and saw all this while of his silence, these were a bitter part of his suffering as it is expressed in the Prophesy, *Psal.*69.20. *reproach hath broken my heart, and I am full of heavinesse, and I looked for some to take pitty, but there was none, & comforters but found none*, vineger and gall was all that the creatures afford him, *ver.*21. The causes of this affliction of his mind are expressed, *ver.*19. by three words, reproach, shame and dishonour, which are said to have this effect upon him, *reproach hath broken my heart*, an heart wound is deeper and more terrible then a bodily wound, ungrateful men pierced and wounded his heart, when he was dying for them. O vile ingratitude, O infinite patience and pitty! the tongues of men did pierce Jesus Christ to the heart, as he hung upon the Cross, they so filled his heart with heavinesse, that there was no room for comfort. When he looked for some to pitty, and bemoan him, or help him, but there was none that had power to help him, his mother and John stood by, and many more no doubt, but alas they could not help him, *he trode the wine press alone, Isai.*63.3.

There

There is a threefold wounding of the heart by words. 1. A penitential piercing of the heart by words of conviction. *Act.*2.2.37. this is a blessed gospel wound.

2. There is a wrathfull cutting of the heart when reproofs are applyed, as *Act.*7. 54. this is a sinfull wound. But 3. There is a sorrowfull piercing of the heart by words of reproach, and this was the heart-breaking sorrow that Jesus Christ suffered upon the Cross.

Object. But can the words of a man so pierce the innocent heart of Jesus Christ?

Answ. Jesus Christ stood in the stead of those that were guilty, and therefore divine justice set them home to his heart to the uttermost. None can tell the force of words till he have experienced the same. Words are the means whereby Souls have converse and communion. Words carry the mind, heart, judgement, notion, affection, passion of one party to another. If we use Gods words, and apply them right, they both wound and heal, and are most wholsome. But they were mens words that broke the heart of Iesus Christ. When words flow from anger, envy, hatred wrath, revenge, such words are full of the breath and spirit of Satan and make cruel wounds upon the heart: and such wounds were made in the heart of Iesus Christ. Some sorts of wounding words did especially pierce the heart of Iesus Christ,

1. When they upbraided him, *Where is thy God? Psal.*42.3,4. *Mat.*27.45 *Psal.* 22. 7.

2. When they forge a Lye against him, and impose it upon him, *Psal.* 119. 69.

3. Vngratefull saucy words against him that is beneficent, *Joh.* 10.32. *Many good works have I done, for which of them do you stone me?* So *Psal.*35.3,4,11,12.

Among ungratefull men, abusers of Iesus Christ, two men are to be wondered at, and they are Iudas and Malchus.

Sect. 2.

The last part of the Sufferings of Iesus Christ when he dyed for our Redemption is recorded by all the four Evangelists

*Mat.*27.45. *ad* 55.
Mark. 15.33. *ad* 40.
Luk. 23.44 *ad* 49.
Joh. 19.28. *ad* 38.

} I desire the Reader to turn to all these Scriptures, and first read them.

OVT of all these texts together, we may gather these two particulars.

1. The history of the three hours darkness, which was the time, most of it of Jesus Christ his silence, wherein his soul did agonize under the punishment of our sin, which punishment was extended to the uttermost, even untill justice was fully satisfied.

2. What was said and done and acted, at the end of the 6t: hour, at the beginning of the ninth hour, *viz.*

1. The first word which Jesus Christ spake in terrible manner was, *Eli, Eli, lamasabachtani.*

2. The second word which Jesus Christ spake was, *I thirst.* Both these words were spoken by him soon after each other, both were uttered before they gave him vinegar and gall: which act *Mathew and Mark* relate to be done upon his speaking the first word. Iohn relates it to be done upon his speaking the second

word. Therefore both those words were spoken before that act was done.

The effect of both these words upon the by-standers was,

{ Some ran, took a spung, gave him galled vinegar, of which he tasted.
{ Others mistook him; and said, he calleth to *Elias* to deliver him.

3. The third word Iesus Christ spake when he had tasted the vinegar, was, *It is finished.*

4. The fourth and last dying word which Jesus Christ spake, was, *Into thy hands I commit my Spirit,* and with that word breathed out his Soul.

Sundry remarkable effects of his death, of which in their place.

In this silent agony of Jesus Christ upon the cross, he suffered all the punishment and curse which sin hath brought upon man, *Gal.*3.13. *he was made a curse for us,* viz. by suffering all the punishment of the curse, 2 *Cor.*5.21. *He was made sin for us,* viz. an Offering to bear the guilt and punishment of sin, though he knew not sin, so as to doe it. *Isai.*53. This whole famous Prophesie, declareth this great point, *Psal.*69.26. *whom thou hast smitten. Col.*1.2. *Having made peace by the blood of his cross.* 1. Cor.15.3,4. *Christ dyed for our sins according to the Scriptures* Dan 9.24. *He hath made an end of sin,* viz. He hath satisfied justice for the first sin of Adam, and for all sin that hath followed from the same. He hath taken away the condemning power of sin, by the authority of the Law, and brought it under another law or Covenant, viz. of Grace. The first Covenant of works doth not over-rule sin, in its condemning power; but Jesus Christ doth over-rule it by the New Covenant, under which he doth rule all the Elect of God. And that he might accomplish all this, he hath suffered all the essential punishment of the curse, *viz.* all sinless punishment, all that the justice of the law requireth, & with his sufferings justice was fully satisfied, and all this he suffered for us. *Isai.* 53.3,4,5,6. &c.

There be some accidental parts and points of punishment, which fall upon man but cannot fall upon Iesus Christ, which I will touch in a few instances.

Instance 1. Eternity of punishment befals man, *Matth.*25.41,46. *Everlasting fire, Everlasting punishment,* Mark.9.44,45,46,48. *the worm dyeth not, nor is the fire quenched.* But this is so, because of the inability of a finite Creature to satisfie infinite justice. But Jesus Christ is God-man, and therefore he is able to satisfie infinite justice in a finite time, because he is an infinite person, and therefore his sufferings are of infinite value, his sufferings make up in value, what they be short in time of duration. He suffered infinite punishment, wrath and curse, in a finite short time. As the first Adam if he had stood, though a finite person, should have finished perfect active obedience to the Law, in a finite time, because he was a person fitly qualified by God, for such a service, being furnished with the perfect image of God. So the second Adam did in a finite time finish all obedience to the Law, both active and passive, and fulfilled our Covenant of works, being an infinite person, and infinitely qualified for that work, having the Spirit without measure, an infinite person suffered & obeyed satisfactorily, in a finite time, he had Gods image perfectly, and therefore perfectly fitted and qualified for that great work. Thirty three years and an half were requisite, wherein Jesus Christ might perform and fulfil perfect obedience to the Law, both active and passive; and perform all that which Justice did require at the hand of man.

The middle part of his pilgrimage had less of passive, and more exercised in active obedience, the beginning and end of his life were more filled with sufferings; though every act of Jesus Christ had both active and passive obedience in it, yet

one

one, sometimes more illustrious then the other. From his entrance into the garden, till he dyed, was about twenty hours, or near so much, and that was the chiefest time of his suffering Torment; but his humiliation continued his whole life through. And when Jesus Christ did dye, if he had dyed eternally, then death had overcome him. But he hath overcome death, and saw not corruption though he dyed, because he rose again the third day.

Instance 2. The place of mans suffering Torment is Hell, *Luk.*16.23. *and in Hell he lift up his eyes, being in Torment.* But Jesus Christ suffered all his sufferings on Earth, how then did he suffer all the punishment due to man?

Answ. There is a penal Hell, and local Hell, penal hell hath two branches { seperation from God, sense of Torment. } *Math.*25.41. *depart from me ye cursed*, that is the punishment of loss, *into Everlasting fire*, that is punishment of sense.

And whersoever these two are inflicted, there is penal Hell, though it be not in local Hell. These two kinds of punishment are chiefly inflicted on the damned, in local Hell, sometimes a good measure of it in this life. But on Jesus Christ all was inflicted on Earth, where sin is committed. And great reasons might be offered why it must be so.

2. The place of punishment is not of the Essence, or an Essential part of the punishment of sin; the judge may chuse and appoint the place, where the punishment shall be inflicted and executed. It was an act of Gods infinite wisdome to appoint and order that Jesus Christ should suffer the punishment of sin in this world among men, it is most agreeable to the Covenant of works that it should be so; it is great love to his Elect that it is so, it is not yet revealed where the place of Hell is, or shall be. Some great divines have thought, that after the day of Judgement, the Earth shall be the place of Hell, that the place of committing sin, shall be the place of punishing of it. Sure it was so with Jesus Christ, he suffered the punishment of sin on Earth, where sin was committed.

Instance 3. It is a great part of the punishment of sin, inflicted on man, that he is dead in sin, *Eph.*2.1,5. and *Gen.*2.17. one part of this dying, is to be dead in sin. But this death Jesus Christ suffered not, how then did he suffer all the punishment of sin?

Answ. 1. To be dead in sin is personal defilement, by the loss of Gods image, this could not befal Jesus Christ, God hath excepted sin, *Heb.*4.15. Jesus Christ his humane nature was like unto us in all things, except sin, he could not sin, therefore he could not be dead in sin, he was every way fitted to be a sacrifice for sin, and he did dye for sin without any defilement by it. He dyed for sin to satisfie justice, if he had dyed in sin, he should have offended Justice thereby, and then how should he have satisfied Justice. The Lamb of God, that was to be a sacrifice for sin, was to be spotless and without blemish, had he dyed in sin, he should have been a spotted sacrifice, and unaccepted.

2. That which Jesus Christ could neither be, do, nor suffer without sin, that he neither was, did, nor suffered. The Lamb that suffered for sin, to take it away, must himself be without sin, and must suffer only that which he is capable to suffer without sin. To satisfie justice for sin, by dying for sin, that was the work which Jesus Christ performed, and Justice was satisfied with it.

3. To be dead in sin, final separation from God, desperation, &c. In either the excellency of his person, nor his glorious production, nor the quality of his Office,

nor

nor the work which he had undertaken, could admit any such thing to befal him. But all the Essential punishment due to the sin of man, he was willing to suffer to the utmost, *Heb.* 10.5. and did so, to the full satisfaction of Justice. Justice required that he shonld dye; but did not require that he should sin, nor did Iustice require that he should dye eternally; if he have once paid the debt of death, Iustice was satisfied, and gave him a discharge, that he might rise a Conqueror.

4. There have been four wayes of the production of man. 1. Adam was created by God, out of the dust, and he was made spotless. 2*dly*. *Eve* was created by God out of the rib of man, and she was made spotless, though the weaker vessel.

3. All the stock of mankind are produced by the conjunction of man and woman, and all defiled with sin.

4. Jesus Christ was produced of a woman without man, by the power of the Holy Ghost, and he is spotless, full of grace and truth, and hereby was a capable subject to have sin imputed to him, and to be made a sacrifice to God for sin. Jesus Christ suffered all sinless punishment. But when sin is punished with sin, that punishment Iesus Christ is uncapable to suffer, nor is it a necessary kind of punishment, to be suffered in way of satisfaction for sin. Because it is secondary, a consequent of sin.

Instance 4. Man is punished with total and final separation from God, and despair. Iesus Christ was not so punished.

Answ. Jesus Christ suffered dereliction, and separation from God, (as we shall anon see) to the utmost that was possible and necessary, for the satisfaction of Justice, but total and final was neither necessary nor possible; and had it been so, then sin and death had overcome him. But he hath overcome sin and death, and satisfied justice, which could not have been, if he had totally and finally sunk under it.

Sect. 3.

Touching the first word Jesus Christ spake about the ninth hour.

THe Essential parts of the sinless punishment of sin, which Jesus Christ suffered, are two, the punishment of loss, and the punishment of sense, which appeareth, *Math.* 25.41,46. *depart ye cursed into Everlasting fire.*

The punishment of loss firstly, chiefly falleth upon the Soul, which nextly hath communion with God, and the body herein suffereth secondarily, by participation, and sympathy with the Soul, as it was in the garden, where the body was under no sense of punishment saving by participation with the Soul, and that was so deep, that it made him sweat drops like blood abundantly. So that the punishment of loss is a Soul Agony.

The punishment of sense doth firstly, nextly fall upon the body, and reacheth to the Soul secondarily, by its participation with the body. The efficacy of both these together met upon Jesus Christ, when he was upon the Cross, to the uttermost extremity.

First, the punishment of loss, desertion, and dereliction of God fell upon him, and he conflicted with it in his three hours silence. The issue, up-shot, last stroak, and finishing whereof, Jesus Christ uttered and expressed in that *exclamatory, roaring, expostulation, Eli, Eli, lamasabachthani.*

I call it *exclamatory*, because the Evangelists so express it, he cryed out with a great voice, I call it *roaring*, because the Prophesy so calleth it, *Psal.* 22.1. *the voice*

of

of my roaring, when he spake these very words. The original words are more full I call it *expostulation*, because the words are expostulatory, *why hast thou forsaken me?* for opening this, here be four considerations.

1. The question springeth not out of doubting, or not knowing the cause of his sufferings, and of Gods dereliction and forsaking of him, as if some strange and unlooked for matter had befallen him. Far be it from us to think so! Jesus Christ knew that he was now under the curse of the Law, under the execution of Justice, under the wrath of God as our Surety. There be divers kinds of Rhetorical questions, in all discourses and writings, and many in the Scriptures, see a tast, if any please to turn to, 1 *Pet.*4.17,18. *Rom.*8.35. 1 *Cor.*12.29,30. *Psal.*2. 1. and a thousand more. These are Rhetorical questions to express in a word some great matter, that would require many words to express it at large, nay, more then can be expressed or conceived. Such is this expostulatory question of Jesus Christ, when he was in the depths of misery, *why hast thou forsaken me?* to express the extream dolor and bitter sense that he had of the Fathers dereliction of him, his Fathers forsaking him was the bitterest cup that ever he tasted. He tasted the vinegar cup of death, but one drop of this is more bitter then all their gall & vinegar; to teach man what a dreadful thing it is to be seperated from God and to assure us that he did bitterly experience what it is: it is penal Hell. This question is to express the uttermost and deepest degree of desertion, next unto desperation, *Psal.*22.11. *trouble and anguish, and none to help.* It is to express, that it is infinitely more deep then humane nature could have born, had it not been supported by the divine nature, unto which he was personally and inseparably united, he hung over, and looked down into the bottomless gulf of seperation from God. This desertion was not total, nor final, neither could it be so, nor did it need to be so, because Justice was infinitely satisfied with that measure that it was. But it was to the uttermost degree next unto total, so much as it could be, or needed to be.

2. The second consideration, he doubles his out-cry with a claiming and catching hold on his Interest in God, saying, *Eli, Eli, my God, my God*, like a man sinking into the bottomless deeps of loss and desparation. The words hold forth such a frame of heart, which is so expressed in the Prophesie, *Psal.*69. 2. *I sink in deep mire where there is no standing, I am come into deep waters, where the floods overflow me, O my God help me.* A sinking man will catch hold on a thread or line of interest to hold by: For his interest in God, neither did, nor could fail his humane nature, to a total sinking. The means he used to claim and hold his interest was, strong cryes and Prayers; *My God, My God, Heb.*5.7. *who in the dayes of his flesh when he had offered up Prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.* The full streames of vindictive justice were so inflicted upon him, that it almost quenched and drowned the sight and sence of his interest in God, therefore he so earnestly catcheth at it.

3. The third consideration is that the interrogation is partly supplicatory unto his God; to whom he speaketh as if he should have said, *wilt thou not help me, O my God? Why hast thou forsaken? O my God, help me!* So it is expressed in the Prophesie *Psal.*69.1,14,15. *Save me O God for the waters are come in unto my soul: deliver me out of the mire and let me not sink, let me be delivered out of the deep waters. Let not the water floods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.* Distress and suffering will teach Rhetorick to utter pathetical ex-

pressions to express the passion of the sufferer, and to move the compassion of the Spectators. God suffered his humane nature to sink to the uttermost, even to the next step and degree unto perdition. And this maketh him to cry out, *Why dost thou delay to help me? O I am almost gone.* Psal.40.13. *Be pleased O Lord to deliver me, O Lord make haste to help me.* Psal.22.19. *Be not thou far from me O Lord, O my Strength haste to help me.*

4. Consider, this was the last act, and lowest step of his desertion; for now Justice was satisfied as to this part of the punishment of sin, *Heb.*5.7. *He was heard in that he feared.* Justice now turned the scale, and released the rigor of his execution. The divine nature upheld him: the father heard and relieved him. He finished his soul Agony, as himself who felt it doth express. *Joh.*19.28. *Jesus knowing that all things were accomplished*, viz. in this point or part of the punishment of loss: as in the garden agony he had interims, that humane nature might not be oppressed all at once: so was it on the cross, he had an intermission, a cessation of this part of the punishment of sin, which indeed was the greatest, that he might attend unto the punishment of sense, which lay upon his body; which though it ceased not till it had killed him (as will anon appear) yet he dyed in a more calme and sedate frame of Spirit, seeing his Fathers face smiled on him again. Wonderful instructions do here offer themselves, but I pass on.

Sect. 14.

The second word which Jesus Christ spake about the ninth hour.

JOh.19.28. *Jesus knowing that all things were accomplished, that the Scripture might be fulfilled, saith, I thirst.* This is the second word which Jesus Christ spake after his three hours silent Agony, here be two motives that moved our Lord to speak this word.

1. *Knowing that all things were accomplished*, in that which was the first and chief part of his suffering, in the punishment of loss, in his Soul Agony; therefore now he gave chief attendance to his suffering of the punishment of sense, which firstly was inflicted, and lay upon his body, and is aptly, eminently expressed in this word of sense, *I thirst.*

2. The second motive to this expression is, *that the Scripture might be fulfilled*, viz. *Psal.*69.21. where he doth complain of the bitterness of the punishment of sense, under those two natural instances of hunger and thirst, and the bitterness of all the relief that man afforded him, it was nothing but gall and vinegar.

In this word *I thirst*, he speaketh like a Conquerour, that cometh off a Conquerour from a sore battail with a wonderful victory, yet his nature so spent with thirst, which is caused by the violence and extremity of the battail, and by wounds deep and great received in the battail, that he is ready to dye with the sense of his fainting nature; which deadly and extream sense of dying pain, maketh him cry out *I thirst.* A like example of this painful issue of a glorious victory and conquest, we see in Sampson, *Judg.*15.18,19.

1. The Conquerour slew a thousand of his Enemies with the jaw bone of an Ass, never man had the like victory.

2. He was so spent in the fight that he was ready to dye for thirst.

3. Here was the difference betwixt Jesus Christ and Sampson, Sampson was relieved by God, and revived. Jesus Christ had no relief, save what his Enemies gave him, and that was nothing but gall and vinegar, and so he dyed.

The

The first word Jesus spake, held forth and expressed the bitterness of the punishment of loss, which is the first and chief part of the punishment of sin.

The second word doth hold forth and expres's the bitterness of the punishment of sense, which is the second part of the punishment of sin. Jesus Christ felt such extremity of pain and grief in this last Agony, that his humane nature was ready to sink and dye, for want of some relief, and therefore cryed out *I thirst*, *Isai.* 53. 5. *he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* By this one word, *I thirst*, Jesus Christ sheweth that he suffered the punishment of sense, unto the uttermost extremity, even the full desert of sin: in explication of it I shall propose six propositions.

Prop. 1. The punishment of loss fell firstly on his Soul, on his body secondarily, by participation, because so is our Communion with God, firstly, the Soul hath communion with him, the body secondarily, and as Communion with God is acted, so seperation from God in way of punishment is inflicted and felt, by a spiritual sense. The punishment of sense falleth firstly on the body, and reacheth the Soul secondarily by participation, therefore the torment of sense, and the sense of his torment is fitly expressed by this word of craving relief for his fainting body.

Prop. 2. Water, moisture is the chief and greatest part of aliment and sustenance of the body, and therefore thirst is first and chiefly felt and complained of, as we see in Sampson, and Dives in Hell cryed for a drop of water; thirst is a sinless punishment, which Jesus Christ suffered to the utmost extremity, even till it killed him.

Prop. 3. Bread is the staff of life, it is the most solid sustenance, therefore nature spent with pain, grief, and torment, and such like punishments, doth also greedily hunger, and vehemently desire, and crave for solid sustenance, as well as for moisture, to cool and moisten, so did Jesus Christ in this his last Agony, expres's his hunger, as well as his thirst, and both together do expres's the fulness of his extream sense of torment, which he felt in this last finishing Agony, hunger is a sinless punishment, which Jesus Christ suffered to the uttermost extremity, until it killed him.

His expression of his sense of hunger is not recorded in the History, but it is in the Prophesy, *Psal.* 69. 21. *they also gave me gall for meat, and in my thirst they gave me vinegar for drink.* He cryed for, and needed both kinds of relief, in the sense of the want whereof he was ready to dye, and quickly did dye; extremity of hunger and thirst are among the greatest of torments: when he had no other relief to spent nature, then gall and vinegar, he presently dyed.

Prop. 4. It would set forth his extream sense of pain and torment which his body felt for the space of about twenty hours, to gather up a few Instances of the suffering of Soul, mind and body, that he passed through, from his entrance into the garden, until he dyed on the Cross; they were tormenting him both in body and mind all that time, without ministring unto him, that we know of, either food or rest. He suffered both loss of blood, and great pain by their twice cruel whippings, and twice crowning him with thorns, and being withal parched and burnt with heat, which made him complain, *Psal.* 69. 3. *my throat is dried*, he sweat in the garden, *but now his moisture is turned into the drought of Summer*, Psal. 22. 15. *my strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me to the dust of death.* All these and such like expressions set forth his extream

treams ſenſe of miſery, through want of relief, eſpecially his want of ſupply of moiſture, as being a chief ſuſtenance, he is therefore pleaſed in the hiſtory to expreſs all by that one word *I thirſt*; all theſe pains are ſinleſs puniſhments, which he ſuffered unto the uttermoſt extremity, until they killed him. A painful violent death he ſuffered.

Prop. 5, Grief is exceedingly drying, and expenſive to nature, *Pſal.*31 9,10. *Iſa'*,6.7. & 73.21. *Iob.*30.25. Grief waſteth the body, pierceth the heart, woundeth the ſoul; and many ſuch effects there be of grief: and now Jeſus Chriſt had a juncture of the greateſt griefs in the world, all met together upon him like mountains of ſorrow, and terror. All theſe are ſinleſs puniſhments of ſin, which he ſuffered to the uttermoſt extremity, until they killed him.

Prop. 6. All this pain, grief, horror which his humane adverſaryes did inflict upon him, were infinitely ſharpned by the power of vindictive juſtice, and laid upon him as our Surety; ſo that his puniſhment of ſenſe, was to the uttermoſt extremity, until they killed him.

The effect of theſe two words upon the by-ſtanders was twofold, Firſt, they gave him gall and vinegar in the extremity of his pain, to adde unto his torment, not to relieve him, which act is thus expreſſed.

1. One run to doe it, that he might be ſure to make him taſte it before he was quite dead.

2. He took a Spunge, there ready for that purpoſe, after the Romane manner of tormenting Malefactors.

3. He bound the ſpunge upon a reed with a branch of hyſope, which were all ready for that purpoſe.

4. He dipt it in the veſſel of galled vinegar that was ready there.

5. He lifted it to his mouth, and cauſed him to taſte, and he taſted it.

The ſecond effect was, a miſtake in ſome of his word *Eli, Eli*, ſaying he calleth for Elias to come and deliver him. Whether this were a real miſtake of ignorance, or whether it was done in mockery as ſome think, I ſay not: but this is ſure, *Luk.* 23.36,37. *The Souldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, if thou be the King of the Jews ſave thyſelf.* The end and intent of this giving him gall and vinegar was to afflict him, becauſe Jeſus Chriſt ſo complained of it, *Pſa'.*69.21. The complaint was in the Propheſie, but the thing was done in the Hiſtory.

Sect. 5.

The third word which Jeſus Chriſt ſpake upon the Croſs about the 9th. hour.

JOh. 19.30. *When Jeſus had received the vinegar, he ſaid, It is finiſhed.*

Queſt. What is finiſhed? his Sufferings were not yet finiſhed, for he had yet to dye: the great ſacrifice was not yet fully offered, the Lamb of God was not yet quite ſlain. But the bitter puniſhment of loſs was finiſhed; vindictive juſtice is ſatiſfied in that part of his Sufferings; Gods deſertion of him, which he ſo bitterly roared out under, was releaſed. His bitter cry *Eli Eli lamaſabachtani*, was the laſt diſtreſſing act of that ſuffering, upon this laſt and moſt bitter exclamation, he felt a ceſſation of the rigor of juſtice: God turned his face with favour toward him: he felt a ceſſation of his Soul agony under the puniſhment of loſs. But the puniſhment of ſence continued upon him, and did ſo till he dyed: that part of the puniſhment of ſin did finally kill him. His death was

more

more quiet and Lamb-like, because the punishment of loss was finished, the great test brunt of the suffering for sin was finished. And that this is the true & right interpretation of the word, [*It is finished*] appeareth by John who recordeth this Speech, v.30. doth also say v.28. *Jesus knowing that all things were accomplished*, viz. In his soul agony under divine desertion, *that the Scripture might be fullfilled, said, I thirst*: shewing us that Jesus Christ (who felt the punishment, and therefore best knew) he felt the punishment of Loss finished, before he expressed his sense of the continuance of the punishment of sense: and when he had expressed the continuance of the punishment of sense, by that word, *I thirst*, now that Scripture was fullfilled, *Psal.*69 21. viz. that the sense of pain, hunger and thirst were still upon him: and when the only relief that man did afford him was gall and vinegar, then he uttered that word, [*It is finished.*] viz. the punishment of loss is finished, and that Scripture is fullfilled that saith, the punishment of sense doth still lye upon him, and will do so untill it kill him. Mortal pains were upon him under the punishment of sense, when he spake that word: and those pains quickly after the fullfilling the Scripture about the gall and vinegar, did kill him.

Sect. 6.

The last Words which our dear Lord Jesus spake in this World, his dying words.

LVk. 23.46. *And when Jesus had cryed with a loud voice, he said, Father, into thy hands I commend my Spirit; and having said thus, he gave up the Ghost.*

1. *He cried with a loud voice*, because though the punishment of loss was finished, yet the punishment of sense was still upon him; to his death he cryed out under the weight of it, and it killed him.

2. He beheld his Fathers face returned in favour to him, who earst while had hid his face from him, which drew out that dolefull complaint, *Lamasabachthani*; but now his father smiled on him again.

3. He doth breathe out his soul into his fathers bosome in that word, *Father into thy hands I commend my Spirit*, and so he obediently dyed, *Phil.*2.8. *Obedient to the death, even the death of the Cross.*

The Lamb of God is slain, the Sacrifice for sin is offered and accepted; Isaac is sacrificed, not only *in Voto* but *Facto*; not only in will and purpose, as Abraham, and Isaac did, but in real performance. This hath God the Father, and God the Son performed for our sakes, to redeem and save us. *Admire! Admire! Admire! unto all eternity admire!*

CAP. XV.

Of the admirable works of God which accompanied the Death of Jesus & his reverent burial, and of his sufferings after he was dead & buried

Math 27.51. *ad finem.*
Mark 15.38. *ad finem.*
Luke 23.47. *ad finem.*
John 19.31. *ad finem.*

If the Reader please to turn to, and read these Texts of Scripture, he shall find many admirable works of God, that accompanied the death of Jesus Christ.

The admirable works of God that accompanied the Death of our Lord Jesus Christ, are these,

1. *An Earthquake*, mentioned only by Mathew.
2. *The Vail of the Temple rent from top to bottome.* Math. Mark.
3. *The rocks rent.* Math.
4. *The Graves*, viz. that were in the rocks, *broken open; many Bodyes of Saints which slept, arose and came out of the graves after the resurrection of Christ, and went into the holy city and appeared to many.* Math.
5. The Sun brightned suddenly at the ninth hour, about the time when Jesus Christ dyed. *Matth. Mar. Luk.*
6. The death of Jesus Christ being sooner then Pilate and the Jews looked for, and afore the Theeves, it prevented that part of the Romish and Jewish cruelty, which was intended, in breaking his legs: yet they pierced his side with a spear, and there came forth bloud and water. *Ioh.*19.31. *ad* 38.
7. The Centurion that had charge of the watch that day, was converted. *Mat. Mar. Luke.*
8. Many more of those upon the Watch, and of the Spectators, were convinced, if not converted. *Matth. Luke.*

1. Touching the *Earthquake*; God hath made two great changes of Ecclesiastical Polity, since the beginning of the world, and both of them have been expresly accompanied with Earthquakes. When the Lord laid by the ancient Paternal Goverment, and erected the Polity of Moses, in the national Church of Israel, God appeared with terrible Earthquakes. *Exod.* 19.

And now the Lord being about to lay aside the Mosaical Polity, and erect the Gospel Polity of the Ecclesiastical Kingdome of Jesus Christ, it is accompanied with Earthquakes.

2. *The vail of the Temple was rent from top to bottom*, probably it was effected by the Earthquake, and the accomplishment of the Prophesy which the Apostle maketh mention of, *Heb.*12.26,27,28,29. *whose voice then shook the Earth, but now he hath promised saying, yet once more I shake not Earth only, but also Heaven. And this word yet once more, signifyeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain*, &c. The Prophecy which the Apostle quoteth is *Hag.*2.6,7. which is eminently fulfilled by God, laying aside the Tabernacle and Temple worship, which were the works of mens hands, by the Commandment of the Lord, and in their stead instituting the Souls of believers to be his Temple, and his visible Church to be built of such materials, who are living stones laid and built upon the Rock of Ages, even Jesus Christ, by faith, and in the Communion of such a spiritual Temple, hath the Lord erected his Gospel polity. By this rending of the Vail, Christ hath opened Heaven for all that will come unto him, Gentiles as well as Jews, *Eph.*2.14. *he is our peace, who hath made both one, and hath broken down the middle wall of Partition between us*, viz. the wall of Partition between the Court of Gentiles and of the Jews. The Apostle probably would not say, he hath rent the vail, because he would not provoke the Jews, but it is the same thing that he here speaketh.

3. The Rocks rent
4. the graves were opened. } These works of God do ascribe unto Christ the power of the Resurrection, and the removing all impediments either of his own Resurrection, or of the Resurrection of all mankind *Joh.*5.25,28,29. *verily, verily, the hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live*, ver.28. *marvail not at this*

this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life, and they that have done evil to the Resurrection of damnation.

5. The Sun did suddenly, perceptibly brighten about the ninth hour, which was the time of the death of our Lord Jesus; which manifesteth, that this darkness was not an effect of any natural causes, but of the divine power of God. And tendeth much to the confirmation of the apprehension of such Reverend Divines, as think, that the darkening of the Sun, was a sign of Gods hiding his face from Jesus Christ in his spiritual desertion, through his Agony upon the Cross, which Agony being finished, the Sun brightned, and Gods face of favourable acceptation turned unto him, and then he breathed out his Soul into his Fathers bosome.

6. The timous and speedy death of Jesus, by the wonderful and merciful providence of God prevented that Roman and Jewish cruelty in breaking his legs. That he dyed sooner then they looked for, or then malefactors were wont to dy, or then the Theevs did, appeareth evidently, because Pilate marvailed, and would not believe Ioseph, who begged his dead body, until he called the Centurion that had charge of the watch, and he affirmed that he was dead. We see that the Romans used cruelty in putting malefactors to death by long tortures, *Matth.* 18. 34. executors are called tormentors, and when they desire to dispatch them, they broke their legs, to torture them to death, by torturing their Limbs furthest from their heart, when as a touch upon the head, would presently finish their life, but Christ escaped this, by a divine hand.

The occasion that moved Pilate to command, that they should be so killed, and hastned to their death, was, the Jews request that their legs might be broken, the reason which they proposed was, because of the approach of the Sabbath, and it was the time of their Passover feast.

God commanded in the institution of the Passover, that a bone thereof should not be broken, *Exod.* 12. 46. *Numb.* 9. 12. which the Iews religiously observed in all ages & generations, but never knew the reason of this branch of the divine Institution. The infinite prescience of God had respect unto this history of the sufferings of Christ, which we are now treating off. These Iews possibly might see the reason of this branch of this Institution; I dare not say they did see it because the Text doth not say so. But if they had any such intent to get his legs broke to blemish him, who is the true Paschal Lamb? Then I say

1. Their wickedness was the greater, because it was against light.

2. The infinite wise and merciful providence of God, is so much the more to be adored and admired in their disappointment.

3. The disappointing and preventing of the breaking of his bones, is a mighty striving of God to convince the Iews that Iesus is the Paschal Lamb.

4. The fulfilling of the Scriptures in preserving his bones from being broken, is a powerful confirmation of the faith of the Church to the Worlds end, that Iesus Christ is our Paschal Lamb, in whom we believe for salvation. When the Souldiers came to break their legs, and did break the legs of the two Theevs, Iesus Christ being already dead, they did not break his legs, yet one of them, without cause, neither knowing nor caring what he did, only to insult over his dead body, took a Spear, and pierced his left side. It appeareth to be so, by that which issued out of the wounds *viz.* blood from the wound in his flesh, and water out of the *pericardium*, which he pierced with his Spear, here we are to admire the all-ruling wisdome of God, who by this act hath provided a wonderful confirmation of the

faith

faith of the Church, that both our Sacraments are founded in the death of Christ: the water in Baptisme, and blood celebrated in the Supper, confirm the faith of the Church to the worlds end, 1 *Joh.*5,6,8. Again, by this act they did in part fulfil that Prophesy, *Zech.*12.10. *they pierced his side*, O Lord Jesus make haste to accomplish the other part of this gracious Prophesy, which saith, *And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo*, &c.

7. Another memorable work of God that attended the death of Jesus Christ, was the conversion of the Centurion, who had the charge of the watch that day, where see, first, The means of his couversion, *viz.* the dying words of Jesus, the Earthquake, and other things, as the darkening of the Sun, and the brightning of the same, the rending of the Rocks, &c.

2. We see the signs of his conversion, 1. He feared greatly. 2. He made confession of his faith, first, in the Deity of Christ, *surely he is the Son of God*, 2*dly*, in the innocency and justness of his person, *Surely he was a just man.*

8. Many more of those upon the watch, and of the spectators were convinced, if not converted, when they saw what was done, they returned, smiting on their breasts.

Sect. 2.

Of the Reverem Buryal of the Body of our Lord Jesus.

THe buryal of Iesus Christ is a great point in Religion, both in the Prophesy, and in the History, and in the application. In the History of this act of Christian love, see first the persons that did with due reverence perform this service to the dead body of our Lord. Joseph of *Arimathea* and Nicodemus, they would not leave his blessed Corps to the rude disposal and usage of Hangmen, and Executioners. But with their own hands they did reverently lay him into a Tomb. These two men were honourable men, for they were both of them of the Council, but consented not with them in their condemning of Jesus, *Luk.*23.51. the same did not consent to the Council, and deed of them, it is like that neither Joseph nor Nicodemus were sent unto, or called unto their Clandestine night Court, wherein Jesus was condemned, they knew that they would oppose, they had experience of Nicodemus his opposing them; how many more of the Council might be absent from that night Court, is not said, it is like that it was carryed on by a Faction, that adhered to that violent young man Caiaphas, and his Father in law Annas. For in the History we find all the Council present, to be of one mind, therefore neither of these two worthy men were with them. These were both holy men, and true Disciples of Jesus Christ, yet formerly they both of them had been timorous professors, *Joh.*19.38,39. Joseph a Disciple of Jesus Christ, but secretly for fear of the Jews. And Nicodemus who at first came to Jesus by night, see a little what the Scripture saith of these, first of Nicodemus, *John.*3.1,2,3. &c. *he came to Jesus by night*, he was a well minded man, but weak in knowledge, *Joh.*7.51,52,53. *Nicodemus saith unto them*, (he that came to Jesus by night being one of them) *doth our law judge any man before it hear him, and know what he doth? they answered and said unto him, art thou also of Galilee?*

lilee? search and look, for out of Galilee ariseth no Prophet. and every man went into his own house. Here we see Nicodemus was grown more valiant, and appeared openly in the Council, on the behalf of Jesus Christ, and though he suffered a check for his labour, yet what he said, saved the cause of Jesus Christ for that time. And now when Jesus Christ was persecuted to the death, and crucified, his courage still arose, and his love abounded, for he joyned with good Joseph, and brought an hundred pound weight of Myrrhe and Aloes, for the embalming of the Corps.

Joseph was a very eminent, holy, and good man, all the Evangelists do inlarge in his commendation, and though he had been (as John saith) timorous, yet now he taketh boldness, *Mark.*14.43. and so did Nicodemus: if the Reader please to turn to these Texts, he shall see how amply the holy Ghost hath spoken of Joseph, *Matth.*27.57, *ad* 61. *Mark.*15.43, *ad* 47. *Luk.*23.50, *ad* 54. *Joh.*19.38.

Pilate granted to Joseph at his request the dead body of Jesus Christ, these two honourable men took it down from the Cross, they prepared a fine linnen burying Sheet, newly bought for this purpose, they wrapped up the body with the aromaticks in decent manner, carefully laying Aromaticks upon all his wounds, in hands, feet, side, back, head, or else where. They carryed the body into a garden hard by, which was Josephs, where was a new Sepulchre, hewen out of a Rock, which Joseph had prepared for his own buryal, in which never yet had any man been buryed; there they did at present lay up the body, the approaching of the Sabbath permitting them to do no more: they rowled a great stone to the dore of the Vault, which shut it close up. And so they departed.

Lo here we find the dead body of Jesus Christ separated from his Soul, laid up among those that are gone down to the pit, under the power of death, and the grave, in the very bottom of his humiliation.

His Soul was in his Fathers bosome, in Paradice, far out of the reach of the Enemy, though in a suffering condition, because in a state of seperation from his body, there was he pleading and interceding for the Church. The good women observed diligently where he was buryed, purposing after the Sabbath to perfect his embalming, for which purpose they brought and prepared sweet Spices, *Luk.*23. 56. and 24.1. *Mark.*16.1.

Surely they meant to have emboweled the Corps, and to have filled the body with sweet Spices, *&c.* for so was the manner of embalming of dead bodyes; they did not understand nor believe, nor expect his Resurrection, though he had often foretold it.

But here behold the wonderful Providence of God, for ever to be admired, that by reason of the shortness of the time to the beginning of the Sabbath, which prohibited them from doing any more at present, unto the body, and the interposition of the Sabbath, prevented them all that day. But they intended after the Sabbath to have perfected his embalming, for which purpose the godly women came very early, and brought their Spices. And when they came there, he was risen before they came.

Here also we may behold and admire at the power of the Cross of Christ, according to that word of *Joh.*12.32. *and I when I am lifted up will draw all men unto me*, one would have thought in reason that these timorous noble Professors would now have been more timorous then ever they had been; But behold the contrary, for now they are more bold then ever they were. Again, one in reason would have thought that the Centurion and all that were on the guard with him, and all the spectators would now have no regard or good perswasion towards

Jesus Christ whom they had conquered and killed. But behold the contrary, the sovereign grace of Jesus Christ, is poured forth from the Cross, and draweth hearts to believe, and this power of grace is exercised by the sweet savour of the Cross of Christ, unto this day, yea, and will be so to the worlds end.

Sect. 3.

The sufferings of Christ after he was dead and buryed.

AS the first part of the sufferings of Christ was before he was born, so the last part of his sufferings was after he was dead and buryed, he lay in the grave, as Jonas in the whales belly, in a suffering condition until his Resurrection. After the Incarnation and birth of Jesus Christ, the whole conspiracy of Devils and wicked men was, to kill him and to conquer him by death: to remove him out of their way, after they had conquered and killed him by death, all their conspiracy was to keep him dead, to seal him up in his grave, that he should not rise again, we may see what the Jews (by Satans instigation no doubt) did this way, *Matth.* 27. 62, *ad* 67. where see the time of this act, the morning after the preparation, or celebration of the Passover, which was upon the very Sabbath day, yea, though it was an high day, *Ioh.* 19. 31. being the morrow after the Passover. They pretended to be very zealous for the Sabbath, to pick up matter against Christ, when he did good works of charity upon the Sabbath day. But now they can go to Pilate and transact their envyous business against Christ upon this high Sabbath day. The actors of this business were the chief Priests and Pharisees, who pretended to be most zealous for the Sabbath, but here we may see their hypocrisy. What did they upon this Sabbath? they came to Pilate, and first see the term they give to Christ, that deceiver or impostor, we see here that his blood and death could not quench their rancor of heart against him. They inform Pilate that he had said that he would rise again the third day, which they desired to prevent, using this Argument to perswade Pilate to assist them, least his Disciples should come in the night and steal away his body, and then tell the people that he was risen again, according as he hath said he would do. And the Effect of that would be worst of all, our last error would be worse then the first, if we let him rise again, it will make us more odious to the people, then our putting him to death hath done.

Pilate impowereth them to make his grave as fast and sure as they can, or desire to do, by a watch, or any other means. Whereupon they went upon the same Sabbath day, they set a watch (strong enough you may be sure) at the grave, and sealed up the great stone that lay upon the graves mouth, and now let him rise if he can.

But herein we may behold the admirable wisdome of God, and folly of man, that the very way which they took to prevent his Resurrection, was a means to make his Resurrection most evident and manifest unto all; the Watchmen were witnesses of it. Though they did afterwards corrupt them with large money to make a foolish lye, which is current among the Jews unto this day; and hereby their last error is indeed as bad, if not worse then the first.

When Jesus Christ breathed out his blessed Soul into his Fathers bosome, it was in a state of separation from his body, and that was a state of suffering. He went into Heaven, into Paradice, into his Fathers bosome, in a seperate, in a suf-

fering

suffering Estate. O how welcome was that blessed suffering Soul, hypostatically united to the Deity, when he came in Heaven! This blessed Soul was not long in this seperate state, about forty hours, though part of three dayes and three nights. God suffered not his holy body, hypostatically united to the Deity, that lay dead in the grave to see the least touch of corruption. Yet hereby he sanctified this seperate state of the Soul from the body unto, and for his Elect, whose bodyes do see corruption, and whose duration and abiding in that seperate estate, is of a far longer continuance, even until the day of Resurrection, and last Judgement. But Jesus Christ hath made it to be unto us an entrance into glory.

The Soul of Jesus Christ presented himself before the holy Tribunal of divine Justice, where he pleaded his full satisfaction that he had made unto all the demands of the holy Law, both by his active and passive obedience. He saith, *I have fulfilled all Righteousnes*, I have suffered and finished the sufferings of the punishment of loss. I have suffered the punishment of sense unto the uttermost, ever until it forced a separation betwixt my body and Soul, and brought me into the state of death; and behold here I stand before the Tribunal of Justice, in a state of seperation of Soul from my body: and thus have I answered the Law, and finished the work of Redemption. I have purchased a pardon, I have purchased the Inheritance, the Kingdome; that by the right hand of divine power I may gather in all Gods Elect, whose salvation I have undertaken, that I may manage the world for the glory of God, and that I may subdue all their Enemies. *And now O Father glorifie me with thy self, and these thine Elect with me for my sake, that they may behold my glory*, for which I appeal unto mercy. Likewise also our appearance in Heaven when we dye, must be before the Tribunal of Justice, but we appear in the Name of Jesus Christ, we are converted, united unto him, we are members of his mystical body, cloathed with his Righteousnes, and for his sake we are accepted, pardoned, and welcomed to glory, so far as we are capable in that seperate estate. And for this we appeal unto mercy.

Now Jesus Christ took out a pardon; now he took possession of his purchased Inheritance according to the capacity of his seperate estate. Now he took the keys of hell and death, now was he ready to tread down all Enemies, Hell, Devil, Sin, Death, and Grave, by his triumphant Resurrection. But these meditations do appertain unto the Exaltation of Jesus Christ, *him God hath exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Israel and forgivenes of sins*, Amen.

FINIS.

The Harmony of the Gospels,

IN THE HOLY

HISTORY

OF THE

Humiliation and *Sufferings*

OF

Jesus Christ,

FROM HIS

INCARNATION

TO HIS

DEATH and BURIAL.

Published by JOHN ELIOT, Teacher of the Church in *Roxbury*.

Act. 3, 18. *But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.*

BOSTON;
Printed by *John Foster*, in the Year 1678.

WE having perused this Pious Discourse concerning *The Sufferings of Christ*, and observed the Dilligence and Prudence of the gracious and worthy *Author* in compiling it; It having in the reading of it both affected and edified us, We are perswaded through the Blessing of him that hath put it into the heart of the Reverend Author to lay out himself this way, it will serve to promote the Honour of Jesus Christ, and the good of Souls, and therefore do affix our *IMPRIMATUR*.

THOMAS THACHER. *URIAN OAKES.*
JAMES ALLEN. *INCREASE MATHER.*

AMERICANA
MAI
E42H
1678

WHat better and more seasonable Subject canst thou (Christian Reader) exercise thy soul about in these black, and suffering daves, then in the sufferings of our Lords Jesus Christ. Behold here thou art presented with the holy Hystory thereof, the particular heads whereof see in this Table.

The Contents,

Cap. 1. *By way of Preface*, p. 1.
Cap. 2. *The History of the wonderful Conception of Jesus Christ and the sad afflictions and sufferings that attended the same.* pag. 5.
Cap. 3. *The History of the Birth of Jesus Christ, and the wonderful things that attended it.* pag. 10.
Cap. 4. *The first bloody persecution that befel our Lord Jesus when an Infant by the cruelty of Herod*, pag. 13.
Cap. 5. *The return of Jesus out of* Egypt *to Israel the Church of God*, pag. 17.
Cap. 6. *The History of the holy life of Jesus while he was a Child*, pag. 18.
Cap. 7. *The History of one famous act of wisdome and grace which Jesus did at twelve years of age*, pag. 25.
Cap. 8. *The History of the holy conversation of Jesus Christ all the time of his youth*, p. 30.
Cap. 9. *The History of some of the sufferings of Iesus Christ in the whole course of his life*, pag. 34.
Sect. 1. *The poverty of Jesus Christ*, pag. 35.
Sect. 2. *The low despised condition of Iesus Christ*, pag. 39.
Sect. 3. *The sufferings of Jesus Christ in the form of a Servant*, pag. 43.
Sect. 4. *The sufferings of Iesus Christ in bodily infirmityes*, pag. 46.
Sect. 5. *The sufferings of Iesus Christ under reproaches*, pag. 53.
Sect. 6. *The sufferings of Iesus Christ under ungrateful disacceptance*, p. 56.
Sect. 7. *The sufferings of Iesus Christ under Temptations*, pag. 57.
Cap. 10. *The sufferings of Iesus Christ in the Garden*, pag. 66.
Cap. 11. *The sufferings of Iesus Christ before the Council of the Iews*, pag. 74.
Sect. 2. *The first act of the Council*, pag. 76.
Sect. 3. *The second act of the Council*, pag. 77.
Sect. 4. *The third act of the Council*, pag. 79.
Sect. 5. *The fourth act of the Council*, pag. 80.
Sect. 6. *The fifth act of the Council*, pag. 81.
Sect. 7. *The sixth act of the Council*, pag. 82.
The History of Iudas, pag. 84.
Cap. 12. *The sufferings of Iesus Christ under Pontius Pilate*, pag. 86.
The second act of Pilate, pag. 88.
The third act of Pilate, pag. 90.
The fourth act of Pilate, pag. 91.
The fifth act of Pilate, pag. 94.

The

The seventh act of Pilate, pag. 95.
The seventh act of Pilate, his yielding to condemn Iesus Christ, pag. 99.
Pilates check, pag. 100.
Cap. 13. The History of their crucifying of Iesus Christ, pag. 104.
Sect. 2. The gracious deportment of Iesus Christ in going to Golgotha, p. 106
Sect. 3. Their arriving at Golgotha, and setting up the Cross, pag. 107.
Sect. 4. Their cruel execution done upon the blessed person of our Lord, p. 109
Sect. 5. What our Lord Iesus did while he was hanging upon the Cross, p. 111
Sect. 6. The vile behaviour of the Iews, pag. 114.
Cap. 14. The last part of the suffering of our Lord Iesus upon the Cross, 116.
where the last words of Iesus Christ upon the Cross are opened. 125.
Cap. 15. The wonderful works of God at his death, and his honourable buryal, pag. 125
Sect. 2. Of the Reverent Buryal of our Lord Iesus. pag. 128.
Sect. 3. The Sufferings of Iesus Christ after he was dead and buryed, p. 130.

Errata.

PAg. 31. l. 8. for after, r. often. pag. 39. l. 16. for pure r. poor. pag. 74. l. 31. for successively read successfully. pag. 83. l. ult. put the Comma at me. pag. 87. l. 19. for thereof read therefore. pag. 92. l. 40. for instructing read instancing. pag. 99. l. 15. for refuse read release. pag. 110. l. 8. for fast r. full.

The Harmony of the GOSPELS *in the holy* History *of the Humiliation and Sufferings of* Jesus Christ,

From his Incarnation to his Death and Burial.

Cap. 1. *By way of Preface.*

THE Commemoration of the Humiliation, Sufferings and Death of Jesus Christ, is a principal part of the Food of Faith, whereby we live in Christ, walk with him, and worship him: And to the end that we might so live, walk and worship, he hath instituted the Sacrament of the Lord's Supper in his Church, to be an eminent part of his worship, and hath said, 1. *Cor.* 11. 24, 25, 26. *Take, eat, this doe in remembrance of me; take, drink, this doe in remembrance of me: for so oft as ye eat this bread, and drink this cup, ye doe shew the Lords death till he come.* And his death is inclusive of all his Sufferings. This part of instituted worship is of great account in the eye of Christ; for which cause he was pleased to institute it himself, and hath ordered it to be often celebrated: and it is the most peculiar worship in the Church, in the holy communion of Saints on earth, next beneath our communion in heaven. So heavenly a work it is to commemorate the Sufferings of our Lord Jesus Christ.

Yet have I observed, both by mine own heart and others, that we are very incident to be narrow hearted, slite and formal in this service. Faith feeds but little for want of an inlarged commemoration of the history of the Humiliation and Sufferings of Jesus Christ, the commemoration whereof, is the proper, peculiar, and

great ſervice that we are commanded to attend in that Ordinance: for Chriſt ſaith, *do it in remembrance of me, and of my ſufferings.* And though the breaking of the bread and pouring out of the wine, do chiefly ſignifie and repreſent the death of Jeſus Chriſt, as being the conſummation of all his ſufferings; yet they do alſo comprehend and ſignify all his ſufferings from his Incarnation to the grave, the Hiſtory whereof is diſperſed in the Scriptures, and for the help of my faith and the faith of the Church whom the Lord hath committed to my charge, I have (according to my poor meaſure) endeavoured to gather the parts of the Hiſtory thereof, and lay them together; and may my poor labour herein be of any ſervice and help to the faith of the Saints, I ſhall rejoyce in ſuch a bleſſed fruit. I know that it is a very uſeful point the Lord make it fruitful.

In this work ſome conſiderations are neceſſary to be premiſed. The ſufferings of Jeſus Chriſt are a wonderful part of the deep counſels of God, touching man. Gods great deſign is to glorifie himſelf, chiefly in thoſe great Attributes of his juſtice and mercy, and to glorify Jeſus Chriſt to be the great Agent, to bring all the glory thereof unto God, according to the holy Covenant and agreement betwixt the Father and the Son, *Joh.* 17. 6, &c. To that end he purpoſed to make the whole maſs of mankind to glorifie his juſtice, an high and honourable ſervice for a creature to perform. And he purpoſed and choſe out a certain number, a ſcattering out of mankind in all Ages to be veſſels of mercy, in whom he would glorifie his free grace and mercy, and all this, by and through Jeſus Chriſt, *Eph.* 1. 4, 5, 6. *according as he hath choſen us in him before the Foundation of the world, that we ſhould be holy and without blame before him in love, having predeſtinated us unto the Adoption of children by Jeſus Chriſt unto himſelf, according to the good pleaſure of his will to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.* Hence Gods Elect were in Chriſt before they were in Adam. When God executed his decrees, he made man in his own image and likeneſs [a bleſſed eſtate] gave him an holy juſt and good law, and power to perform it, brought him under an holy and juſt covenant, with incouragement and promiſe of immutable and eternal glory upon his keeping of it, *Gal.* 3. 12. *Doe and live*, ſet him in the higheſt dignity of his creatures, to be Lord over the works of Gods own hands in this low world, gave him power to act by free choyce of his will, and thereby to act meritoriouſly [an high dignity] fenced him from offending and miſcariage by a juſt and ſevere threatning, *Gen.* 2. 17. *in the day thou eateſt thereof thou ſhalt ſtrely dy:* & thus was mankind, made to glorifie juſtice, and be eternally happy in ſo doing; in this ſtate, man had but one thing to doe to obtain happineſs, *viz.* to keep Gods law and covenant, to which he was fully accompliſhed with ſufficient ability, aſſiſtance and incouragement, *but he fell ſhort of the glory of God, Rom.* 3, 23. and by the Devils temptation, *ſought out many inventions, Eccleſ.* 7. 29. and fell into his great apoſtacy: he overthrew Gods great deſign of glorifying Gods rewarding juſtice, and fell under the condemnation of the law, and fell into the hands of Gods vindictive juſtice: and all this he did before he had performed Gods Law, covenant and command. He deſerved to die, before he had deſerved to live; ſo that now man hath two great works to doe before he can attain to happineſs, *viz.* 1. It is ſtill incumbent on man to keep the holy Law and covenant of God: and 2 *dly.* Now it is incumbent on man to ſatisfie Gods vindictive juſtice by ſuffering the penalty of the Law, neither of which is man able to perform, nor any creature for him, ſo that his Redemption ceaſeth for ever, *Pſal.* 49. 8. he is eternally condemned under the juſt ſentence of the Law, and vindictive juſtice of God, (a dreadfull *Cataſtrophe* and overthrow.

Now

Now Jesus Christ steppeth in according to the holy covenant and agreemen betwixt the Father and the Son. Jesus Christ undertaketh for Gods Elect, whom the Father hath chosen to be vessels of Mercy, and given unto Jesus Christ for that end. *Joh.* 17.6. *Thine they were, thou gavest them to me.* Jesus Christ undertakes to glorifie justice for them, and also to shew mercy and free grace in their recovery. Jesus Christ undertakes to perform for them and in their stead those two great works which they are never able to perform for themselves. Jesus Christ undertakes as their surety to keep and fulfill the holy Law and covenant of works, to obtain for them the reward of justice, and also to suffer for them, and in their stead the penalty of the Law, which is, to dye, and thereby to satisfie the vindictive justice of God. And here is the ground of the necessity of Jesus Christ his active and passive obedience, in the salvation of Gods Elect, by making them vessels of mercy. Jesus Christ his pure, perfect and meritorious Obedience to the Law for us, is not enough to bring us to salvation, *Heb.* 2.10. *It becometh him in bringing many sons to glory, to make the Captain of our Salvation perfect through suffering*, thereby to satisfie the vindictive justice of God, which is incumbent on us to doe; and because we are not able to doe it our selves, it is necessary that our Surety should doe it for us. If Jesus Christ had only kept the Law perfectly for us, and thereby had been the perfecting end of the Law for righteousnes, *Rom.* 10.4. he had not been a competent surety for us, because we are also lyable to the revenging punishing Sentence of the Law, for our violation thereof, & therefore the Captain of our Salvation must be perfected by sufferings. And if Jesus Christ had only suffered the penalty of the Law, by dying for us, he had not perfected the Office of a Mediator, because the Law was not yet fulfilled, and the perfecting end thereof attained. Therefore it is necessary that our Mediator should be perfected in the accomplishment of both these parts of our Redemption. And hence, when in the Sacrament of the Supper, we commemorate and celebrate the sufferings and passive obedience of Jesus Christ, it comprehends also the celebration of the active obedience of Jesus Christ, even all that the Captain of our Salvation hath done for us, for they are inseparable, nor could Jesus Christ have been a competent satisfactory Sacrifice, if he had not been a *Lamb without spot*, Mat. 3.15. it becometh us to fulfil all righteousnes.

Jesus Christ is *the second Adam*, 1 Cor. 15.45. and he came to redeem *the first Adam*, who is an elect Vessel, and saved by Jesus Christ, and being his Surety, he is bound to perform for him all that he was bound unto. Now *Adam* was bound unto all active obedience to the Law, which he never performed, he was also bound to suffer the penalty of the Law which he brake, therefore Jesus Christ undertaking to bring *Adam* to Salvation, he must perform for him, both active and passive obedience. The active and passive obedience of Jesus Christ are so complicated together, that they are inseparable, every act of Jesus Christ his suffering, hath active obedience in it, he laid down his life when he was obedient to the death, *Joh.* 10.18. *Phil.* 2.8. And every act of Jesus Christ his active obedience had suffering in it, being darkened by his Humiliation under a poor low afflicted estate in this world, *Phil.* 2.6,7. *in the form of a Servant*, and in many other respects, as will appear hereafter in the History of his life.

The sufferings of Jesus Christ fully satisfied vindictive justice, and the active obedience of Jesus Christ did fully satisfie rewarding justice, every act of Jesus Christ was pure, perfect and meritorious, God saith, *in him I am well pleased*, Mat. 3.17.

Every act of Jesus Christ his obedience either active or passive, was pure and

without sin, *Heb.*4.15. and 1 *Pet.*2.22. *who did no sin, neither was guile found in his mouth, when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously*, Heb.7.26. *holy, harmless, undefiled.*

Every act of Jesus Christ his obedience either active or passive was perfect, Heb.2.10. *the Captain of our Salvation perfect*, Heb.5.9. and being made perfect, he became Author of Salvation to all that obey him.

Every act of Jesus Christ his obedience either active or passive was meritorious, *Rom.*5.18,19. *as by the offence of one Judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life, for as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous*, Eph.1.11,14. *In whom also we have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things according to the counsel of his own will, ver.* 14. *which is the earnest of our Inheritance, until the Redemption of the purchased possession unto the praise of his glory.* This meritorious eminency of the obedience of Jesus Christ springeth from the eminency of his person, being God-man. The Law never had such a person subject unto it, never did, nor could any other perform such obedience as this glorious person performed, never were, or could be such acts of obedience both active and passive performed, as were performed by Jesus Christ, because he is a publick person, by Office he is our Mediator and Surety: every act that he did was acted by virtue of his Office, in which Office he was from his first Incarnation, as it is testified by the Angel, *Matth.*1.21. *Thou shalt call his Name Jesus, for he shall save his people from their sin*, Luk.2.11. *unto you is born this day a Saviour in the City of* David *which is Christ the Lord*, all that Jesus Christ did and suffered were acts of his Office. If *Adam* a meer man had performed pure and perfect obedience it should have been meritorious, how much more eminently meritorious are all the acts of the obedience of Jesus Christ.

One consideration more I shall add, to illustrate the wonderful sufferings of Jesus Christ, by shewing that they do infinitely exceed all the sufferings of man, either the sufferings of the Elect in this life, or the sufferings of the damned in Hell. Jesus Christ suffered as a publick person, the punishment of all our sin was laid upon him, *Isa.*53.6. *he laid upon him the iniquities of us all*, he had no sin of his own to suffer for, but *he was made sin for us*, 2 Cor.5.21. and all our sins were nailed to the cross of Jesus Christ, all the punishment due unto the sin of all Gods Elect was laid upon him. The sufferings of Christ were of value sufficient to satisfie justice for all sin: though in the application thereof unto us by the new Covenant only the Elect doe receive and partake of the benefit thereof. Sufferings of infinite value were necessary to redeem one Soul, and sufferings of Infinite value are enough to redeem all the world, yea, many worlds. Our greatest sufferings (alass) are of small value, we merit nothing but hell by our deepest sufferings: our sufferings at best are spotted and stained with sin, and our sufferings are but personal, not publick, *Ezek.*18.4. *the Soul that sinneth it shall dye*; we suffer for our sins, not for the sins of others. The sufferings of Gods people are not penal, but medicinal, so much as may serve to purge out sin, and no more, *Isai.*27.9. and alas, a little serves the turn through the mercy of Jesus Christ, and through the operation of the Spirit. The sufferings of Christ are penal, he suffered the whole weight of the curse till the Infinite vindictive justice of God was satisfied. *O the Infinite weight of the sufferings of Jesus Christ!* yea, the damned in hell suffer the vindictive wrath of God, but alas, they are finite and can bear but drops at once, they can never satisfie justice, and besides, they suffer every one only for his own sin. But Jesus Christ

suffered

suffered the whole weight of Gods wrath due to all sin, and all this at once, O the unconceivable depth of the sufferings of Jesus Christ! and O the Infinite value of them.

Cap. 2.

The History of the wonderfull Conception of Jesus Christ, and the sad afflictions and sufferings that attended the same.

LOrd help me with humble Reverence to handle the holy History of the holy life sufferings and death of our blessed Lord Jesus Christ.

In the first and last periods of the life of Jesus Christ in the world, his sufferings and passive obedience were most conspicuous, in the intermediate periods of his life, his active obedience to the Law of God, was most conspicuous, as will afterwards appear in the History thereof. Though the conception of Jesus Christ was exceeding glorious, above the dignity of any man that ever was born of a woman, yet was the morning of his life black and tempestuous, very dark according to the Prophesy, *Isai.* 53.2. *as a tender plant, as a Root out of a dry ground,* this I shall open in four particulars.

1. *His Conception was wonderful and Divine*, and this appeareth in sundry respects.

1. In respect of the Angel whom God sent to be his Messenger to manage and transact this glorious and divine work, *Luk.* 26.27. the Angel *Gabriel* was sent from God, the time of the coming of this Angelical Messenger from God, is expressed to be in the sixth Moneth after *John Baptist* his conception, which consideration will be of some use afterward, the place he came to was a City in *Galilee* of the Gentiles, named *Nazareth*, a place of little expectation, *Joh.* 1.46. *Can any good thing come out of* Nazareth? this is the place of the first springing of that glorious branch Jesus Christ, which is marked by *Mathew*, Math. 2.23. as the fulfilling of the Propheses, *viz.* those Propheses where Jesus Christ is called the Branch, from which word that city had its Name. The person to whom the Angel came was a Virgin, espoused lately unto *Joseph* both of them of the house of *David*, and the next and proper heirs of the crown of *David*; this God knew, though the world took no notice of it. The Virgins Name was *Mary*.

2. *This Conception was wonderful*, in respect of the heavenly Salutation, which the Angel expressed unto *Mary*, *haile thou that art highly favoured, the Lord is with thee, blessed art thou among women*, all this is true and pertinent, seeing she was appointed by God, to be the Mother of our Lord Jesus Christ.

3. In respect of the Effect of this vision upon her heart, which was trouble, fear & amazement at this glorious & heavenly Salutation, she cast in her mind what manner of Salutation this was, & what the meaning thereof should be, surely it wrought down her godly heart to humble thoughts of her self, and prepared and raised her heart unto heavenly expectations.

4. The Angel qualifieth her fear, and informeth her of the meaning of his Salutation, and of what God was about to do with her, and for her. *Fear not* Mary, *for thou hast found favour with God, and thou shalt conceive in thy womb, and bring forth a Son, and call his Name Jesus.*

5. The Angel informeth her of the heavenly honour, dignity, and glory of this her Son, and of the glorious works that he shall do, *he shall be great, and shall be called the Son of the highest, and the Lord shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.*

6. Mar

6. *Mary* objecteth against the possibility of her conception, seeing she knoweth not a man.

7. The Angel answereth her Reason, by raising her faith to expect the performance of the promise, by the divine and Infinite power of God, saying, *the Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee, therefore also that holy thing which shall be borne of thee, shall be called the Son of God, and behold thy Couzen Elizabeth she hath also conceived* (namely by faith as also *Sarah* did) *in her old Age, and this is the sixth Moneth with her who was called barren, for with God nothing shall be unpossible.*

8. *Mary* by faith submitteth her self to the will of God. She said, *behold the Handmaid of the Lord, be it unto me according to thy word.* And that this was an act of Faith in *Mary*, doth appear by the Testimony of the Holy Ghost, who spake by *Elizabeth*, Luk. 1.45. and *blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.* And the Holy Ghost whose Office is to bring to our remembrance the word of God which we have heard, *Joh.* 14.26. did (doubtless) bring to her remembrance, and presented to her humble believing Soul, that word of God, *Isai.* 7.14. *behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel*, which being interpreted, is, *God with us*, by Faith in this Word of God she did conceive, all this may justly be gathered from that Text, *Matth.* 1.22,23.

The second particular touching the dark morning of the Incarnation of Jesus Christ. Thus far the morning of the Incarnation of Jesus Christ was bright and glorious, but behold presently a dark cloud ariseth, which involveth both *Joseph* and *Mary*, and the holy conception in her womb in bitter anguish and distress, *Mary* must and did of necessity tell *Joseph* that she was with child, and that this matter befell her since their Espousals, and opened to him all the History of it, all that the Angel had said, and that the effect of this divine vision is, that she is with child. This was amazing tidings to *Joseph*, he would ask her what Testimony, Evidence, or proof she could bring, that these things were so as she had said; alass, there was no Testimony or proof to be made of these things, only *Mary* her self in her own cause and defence. To be begotten with child after Espousals, is by the Law of God a capital offence. such incredible stories as you tell in your own defence, I have no rule to believe: I love you dearly, but I cannot, I may not believe you, and much less will the judges, or any body else give credit to your Apology. *Joseph* took this matter into deep consideration, *Matth.* 1.20. what an heart wounding consideration must this needs strike into the heart and Soul of *Mary!* who knew her own Innocency yet could by no means clear her self to her Husband. *Josephs* godly heart was rent and distressed, he loved his godly espoused wife, but his love to God & zeal of his Law obliged him to put away his espoused and beloved wife, God is to be loved in the first place, and this is the Law of God, *Deut.* 22.20,21. if this thing be true, (*viz.* that she is with child) then they shall bring out the Damosel to the dore of her Fathers house, and the men of her City shall stone her with stones that she dye: because she hath wrought folly in Israel, to play the whore in her Fathers house, so shalt thou put away evil from among you. How bitterly would the sword of this Law pierce through the godly heart of *Mary?* and how would it fill her Soul with such distress, as would not a little affect the very conception of her womb? to be so near destruction, his Mother, who had conceived him, to be stoned to death at her Fathers dore, and that by the Law of God. But *Joseph* was a just man, that is, right godly, holy, and merciful, he was not willing to expose his Espoused unto the rigour of the Law, to the shame and disgrace

of

of her, and her Relations. Mean while when these considerations were before them, oh how would good *Mary* cry unto God to clear her Innocency. But good *Joseph* called to mind a more gentle Law, which left it in his liberty to deal more gently with her, and he purposed to act towards *Mary* according to that Law, *Deut.*24.1. when a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a Bill of Divorce, and give it in her hand, and send her out of his house, by this Law, or some other of like importance, *Joseph* (considering deeply of the matter) purposed to walk, *Math.*1.19. *Joseph her Husband being a just man, and not willing to make her a publick Example* (*viz.* by the Law, *Deut.*22. 20,21.) *was minded to put her away privily, viz.* by that Law. *Deut.*24.1. this I propose with submission.

But alas, this was but small relief to innocent *Mary*, though her life, and her conception was by this means spared, yet the scandal remained, and the reproach of Incontinency and Whoredome in the Mother, and Illegitimacy on the child, and all this came upon them, not malitiously by adversaryes, for then it might have been borne, but regularly by the Law of God, & by *Joseph* walking regularly, according to the Law of God, doing what he did in obedience to the Law, this was a bitter pill to them both.

Oh the distressed cryes, prayers, tears, & lamentations would their godly hearts be involved, drowned in! the distress was such, that no creature could help them out of it, nor give counsel and advice in the case, only they cry to God, Lord appear in the Mount. Now the Lord who useth to pity and relieve his children that cry unto him in their distress, relieved these his dear Children, as appeareth, *Math.*1.20,21. *while Joseph pondered on these things, behold the Angel of the Lord appeared to him in a dream, saying, Joseph thou Son of David, fear not to take unto thee* Mary *thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his people from their sins.*

Oh what an ease and lifting up of heart was this to *Joseph!* and what a fulness of confirmation of the Faith of *Mary*, and consolation to her distressed Soul, when *Ioseph* related the same unto her.

Now *Ioseph* with all speed consummated (according to their publick manner) their marriage, and took her to his house. Yet they now both being divinely informed of the divinity of her Conception, and well knowing the promise of the Messiah, and the expectation of all Israel, of his coming about this time, and believing the Divine Oracle, that this is he, by consent and agreement, out of holy reverence to the Lord, *he knew her not till she had brought forth her first born Son, and he called his Name Iesus*, Math.1.25.

3. Though the present breaking forth of this Scandal, was now divinely and wonderfully prevented from coming forth by *Ioseph*, yet they were in danger that some degree of Scandal might break forth, by an over soon time of her Birth, and in that case they never want observers of the time of marriages, especially when there be signal Characters upon the Parents, or concerning the Birth, as it was eminently in this case. But we shall see in the sequel of the History, that the Divine Providence of God did draw two Mantles over this danger, whereby the matter was put out of the reach of all observations of any man, *viz.*

The first Mantle was, that by occasion of *Cæsars* Taxation of all the world under his dominion, *Ioseph* and *Mary* were called, yea, compelled, though she was big with child, to go to *Bethlehem* the City of *David*, and there the child was born, far

from home, where there was no body had any knowledge of these things, to make so critical an observation.

The second Mantle was that by reason of *Herods* persecution, *Joseph* and *Mary* with the child, were by Divine direction sent away to *Egypt*, where they stayed about two years, even till *Herods* death, after which the Lord called them home again, and though they went and lived in their own City, yet now the child was upward of two years old, and all thoughts of such a curious observation, were utterly buryed in forgetfulness. So that the danger of a seeming Scandal, was quite covered by these two Mantles, which we shall again touch in the time of them.

Now the Lord took care for the confirmation of the Faith of *Joseph* and *Mary*, and all the believers in those times, and for the confirmation of our Faith, and the Faith of all the Churches to the Worlds end. And this the Lord brought about, by putting it into the heart of *Mary* to goe (with the consent of her husband) to visit her Couzen *Elizabeth*, the Mother of *John Baptist*, of whose Conception six Moneths before *Maryes*, the Angel had informed *Mary*. Now therefore this holy couple being agreed, in holy reverence to the Lord, to abstain from the use of the marriage bed, *Mary* did speedily upon the consummation of the marriage, goe unto her Couzen *Elizabeth*, ver. 39. and *Mary* arose in those dayes, and went into the hill Country with haste, into a City of *Iudah*, and entered into the house of *Zacharias*, and saluted *Elizabeth*. And it came to pass that when *Elizabeth* heard the Salutation of *Mary*, the babe leaped in her womb, and *Elizabeth* was filled with the Holy Ghost, and she spake out with a loud voice, and said, *blessed art thou among Women, and blessed is the fruit of thy Womb. And whence is this to me, that the Mother of my Lord should come unto me? for lo, so soon as the voice of thy Salutation sounded in mine Ears, the babe leaped for joy, and blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.* Upon this Divine and Oraculous Speech of this holy Woman *Elizabeth*, whose holiness is recorded, *Luk.* 1.6. *Zacharias and Elizabeth were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless*, by the mouth of this holy Woman did the Holy Ghost now speak, upon which Speech many great things may be observed, for the confirmation of *Maryes* Faith and ours. *Mary* knew that no humane means had informed *Elizabeth* of the great things that the Angel had said unto her, and of her Conception by the power of the Holy Ghost, and of the great promises of God, which the Angel uttered touching her Son, it was the Holy Ghost that had informed her of all these things, and now the Holy Ghost filled the heart and mouth of this good woman, to utter all this, for the confirmation of her Faith, it was the Holy Ghost that informed her of *Maryes* submission of Faith at her Conception, it is the Holy Ghost that now saith unto her, *blessed is she that believed*, this must needs raise the Faith and joy of *Mary*, to have such a Divine Testimony given unto all that had passed. The power of the Holy Ghost upon the sanctified heart of *John*, the babe in the Womb is a great confirmation of Faith, that the babe conceived in *Maryes* Womb is the Messiah, and that *John* is his forerunner. It was no small comfort to *Mary*, that this holy aged Woman did so bless her, and the fruit of her womb, about which she had lately been in such bitterness and distress. The Angels speech to *Joseph* had comforted her, and now the Holy Ghost doth greatly add confirmation to her comfort and joy. That *Elizabeth* by the Holy Ghost should call her the Mother of her Lord, and prove it by the miraculous leaping of the babe in her Womb for joy. O what heavenly and heart ravishing joy did all this work in the holy heart of *Mary!* And that it did thus raise and ravish her heart, appeareth in *Maryes* holy and heavenly Answer, by the assistance of the

Holy

Holy Ghost, who now hath filled her heart, as he had done unto Elizabeth, as appeareth *Luk.* 1.46.&c. to 56. *and Mary said, my soul doth magnifie the Lord, and my spirit rejoiced in God my Saviour, for he regarded the low estate of his hand-maid, for behold from henceforth all Generations shall call me blessed, for he that is mighty hath done to me great things, and holy is his Name, and his mercy is on them that fear him from Generation to Generation, he hath shewed strength with his arm, he hath scattered the proud in the imaginations of their hearts,* &c. to ver. 56. Upon this speech of Maryes, eminent specimens of her faith and holiness may be remarked: but I shall pass them, & chiefly attend to the history: yet I cannot pass by this eminent pattern of holy conference, when Christians meet together, and what a fulness of spirit doth usually attend the Saints, when their meeting together is sanctified by holy conference and Prayer. I appeal in this case to the experience of all the Saints, that keep an holy watch. I mean not an extraordinary presence of the Spirit, but ordinary. We are great losers by being careless and slight in this great point of christian conversation. The time of Maryes tarriance with her Couzen Elizabeth, was about three moneths, *Luk.* 1.56. *and Mary abode with her about three moneths, and returned to her own house.* Maryes conception of our Lord Jesus, was about six months after the conception of John Baptist, *Luk.* 1.36 *this is the sixth moneth with her, who was called barren.* & Mary tarrying about three months with her, yet returned before the birth of John, she tarried till Elizabeth was very near her travail; for here are nine months mentioned. It were curiosity to enquire why she tarried not till the birth of John. When she came to Joseph, we may justly conceive that she told him what had passed when she came to her Couzen Elizabeth, for the confirmation of his Faith and joy. And now having gone three months of her time, it appeared evident to Joseph, for the help of his Faith, that she was indeed with child, as she had said unto him, and that all these wonderfull things which Mary had told him were true, though at first they seemed to him incredible. Thus did the Lord mightily confirm the Faith and joy of these two precious Saints, yea and of all believers to the worlds end.

4. In this dark morning of the incarnation of our Lord Jesus before he was born, he was under a suffering that was great in the eyes of the Lord, that the Lord of Glory with his holy parents should fall under a taxation by the great, proud Lords of the world, from which the children, and this child especially, should have been free; but goe they must to be taxed. And whether this taxation was out of pride, that *Cæsar* might see the vast numbers of his Subjects (once a great failing in good David) or whether it was out of covetousness, to raise vast sums of money upon every taxed head, or rather out of both these carnal principles; yet sure enough it was an oppression, a suffering that fell upon our Lord Jesus before he was born.

Yea further, this matter exposed our Lord Jesus to a very great danger of Herod, who knowing himself to be a usurper of Davids crown, and being extreamly jealous of being outed of his Kingdome, and knowing also that all Israel was in expectation of the birth of the right Heir, who might out him of his Kingdome. Consider what an opportunity was put into his hand by this taxation to find out the right heir, for the manner of numbring Israel, was by numbring the Tribes, and Families thereof: Now all the royal Family of David were called to be taxed at *Bethlehem*; the Register and Genealogyes of David might have been searched, and there Joseph and Mary, and the babe in her womb, might have been found out by Herod: but the wise and mercifull providence of God, hid this from him,

and he rested himself satisfied in the deep plot he had excogitated, by occasion of the wise men of the east, of which hereafter. Yea God so over-ruled this taxation, that he hath made it an eminent confirmation of our Faith: for behold here a most illustrious proof that Jesus Christ is of the house and line of the royal family of David: *Cæsar*'s act hath proved it, who thought of no such thing. And shall I say it is probable that our two Scripture Genealogies in *Matthew* & *Luke*, were taken out of Davids Genealogie, kept at *Bethlehem* the city of David? Where Herod might readily have found the right heir to Davids crown: But God hid it from his eyes. Again, by means of this taxation, Jesus Christ was born at Bethlehem, according to the Scriptures *Math.* 2.5,6. And *Cæsar*'s act was over-ruled by God, to make this word to be accomplished. And lastly, *Cæsar* caused Mary to be far from home, where she was delivered, & laid aside out of all observation of her observers, touching the time of the birth of her first-born. And this is one of the forenamed Mantles, which the Lord drew over that Danger.

CAP. III.

The History of the birth of Jesus Christ, and the wonderful things that attended the same

THE admirable providence of God doth so over-rule all Nations, Persons, motions and affairs: that every juncture is timed and ordered according to the good pleasure of his will, and for the accomplishment of his Word & promises to his Servants. Who could have brought this to pass, that Mary must bring forth her son Jesus at Bethlehem, so far remote from Nazareth where they dwelt? But to accomplish this *Cæsar* must make a decree, to tax all the world. this must be executed in *Judea*; thither must Joseph and Mary goe. This Decree must comprehend the house of David, therefore all the royal Family of David, must at the time appointed, meet at Bethlehem: and all this must come to pass, when Mary was neer the time of her travail, *Luk.* 2.3,4,5. *All went to be taxed, every one in his own city, Ioseph also went up from Galile, out of the city of Nazareth, into Judea unto the city of David, which is called Bethlehem, because he was of the house and linage of David, to be taxed with Mary his espoused wife, being great with child.* When they came there, though they were all of the same tribe, family & kindred, yet living at such a distance, they had no private friend or acquaintance, unto whose house they could goe for shelter, and entertainment: but they went to some publick Inn, and there took up their lodging and place of abode: in which Inn, by reason of great resort at that time, all the rooms within doors were so taken up or ingaged, that there was no room for such a poor couple to be entertained; only there was a vacant end of an out-house, a Stable where horses use to stand, if she would accept of that he might. Necessity compelled them to accept it; for Maryes time of travail was at hand; it concerned them to doe the best they could. It is like Ioseph made what provision he could, and there took up his lodging, while he should tarry in the town. And here was Mary delivered, here was our Lord Jesus born, *Luk.* 2.6.7. *And loe it was that while they were there, the dayes were accomplished that she should be delivered, and she brought forth her first-born Son, and wrapped him in swadling clothes, and laid him in a Manger, because there was no room for them in the Inn.* Jesus Christ emptied himself of glory, and came into this world in a very mean condition, such was his low condition, that it was a great tryal to Faith; it was an evidence of strong Faith, to be able to look through these dark clouds & believe.

To

To believe him to be the Lord of Glory, the Saviour of the world, the King of Israel, who hath no outward form nor comlineſs, nor beauty that we ſhould deſire him. The Church did find this to be a very hard point, a great tryal of Faith. For this cauſe it pleaſed the Lord to illuſtrate this mean birth of Jeſus Chriſt, with famous teſtimonies both from heaven and earth to ſtrengthen the Faith of the Church. The teſtimony from heaven was given by Angels. *Luk.* 2. 8. *ad* 21. a famous Hiſtory, and a great confirmation of the faith of the Church to the worlds end. It was a viſion unto Shepards by night, wherein a glorious light of the Lord did ſhine about the men, which did much affright them, but the Angel did comfort them againſt their fears, ſaying *Fear not.* He telleth them he was a Meſſenger of joyfull tidings unto all people: he telleth them what the tidings is, *viz. Unto you is born this day in the city of David a Saviour, which is Chriſt the Lord,* the bleſſedeſt tidings that ever in a few words was told unto men. The Angel ſends them to ſee, and giveth them a ſign by which they ſhall know him, *ver.* 12. *this ſhall be a ſign unto you, ye ſhall find the babe wrapped in ſwadling clothes, lying in a Manger.* The greateſt humility that ever any king did manifeſt in this world. For the further confirmation of their Faith and ours, *ſuddenly there appeared a multitude of the heavenly hoſt with the Angel, praiſing God and ſaying, glory to God in the higheſt, in earth peace, and good will towards men.* Here be three points in this heavenly Doxology, of high Inſtruction and Conſolation. and ſo they departed away to heaven. Then the Shephards agreed to go ſee this thing that was come to paſs, *The Shepards ſaid one to another, let us now goe unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a Manger, and when they had ſeen they made known abroad the ſaying which was told them concerning this child,* the effect whereof upon the hearers was, *all they that heard it, wondered at theſe things that were told them by the Shephards.*

The Teſtimony from earth touching this Child was by the wiſe Men of the eaſt who knew that the Jews waited for and expected a king and Saviour to be born, and come into the world, and they were divinely inſtructed and guided to come and ſee him, and worſhip him, and make their offering of homage and honour unto him; in which ſervice, they were inſtructed and conducted by an extraordinary Star. And ſeeing they enquired after a king that was born, they went to the Kings Court to Herod, to enquire after him, *Math.* 2. 2. *ſaying, where is he that is born King of the Jews? for we have ſeen his Star in the eaſt, and are come to worſhip him.* Now King Herod is eminently informed that Jeſus Chriſt is born, who would, as he doubted, out him of his Kingdome. The effect of this tidings is, *ver.* 3 *When Herod the King heard theſe things, he was extreamly troubled, and all Ieruſalem with him,* eſpecially ſuch as were of his faction and apoſtacy. Herod contrived how he might be ſure to find him out, and get him into his hands, and then reſolved what to doe with him. For this end, *Firſt, ver.* 4. He gathered all the chief Prieſts and Scribes of the people together, and demanded of them where Chriſt ſhould be born? They anſwered *v.* 5. *In Bethlehem of Judea; For thus it is written by the Prophet, v.* 6. *And thou Bethlehem in the Land of Judah, art not the leaſt among the Princes, for out of thee ſhall come a Governour that ſhall rule my people Iſrael. Then Herod ſent them to Bethlehem, v.* 9. *when they had heard the King, they departed, & when they were departed, lo the Star which they had ſeen in the eaſt, appeared to them, again & went before them, till it came and ſtood over where the young child was: when they ſaw the Star, they rejoyced with exceeding great joy.* It ſeemeth they had no ſight of the

Star all the time they were at the Court, and whether they had sight of it in their journey to Ierusalem, it is not said. But now that Star that had appeared to them in the east, appeared to them again, and conducted them to the very place where the child was, and when they were come into the house, *viz.* the Stable, the poor chamber where Mary Lay in, and where our Lord Jesus was born. They saw the young child, with Mary his Mother, and fell down and worshipped him, and when they had opened their treasures, they presented to him gifts, gold, frankincense and mirrhe.

They were men of great Faith, that could believe him to be King and Saviour, whom they found in so poor a Cottage, and in so poor a condition; but divine faith built upon Divine Testimony, can bear down all Objections of carnal and humane Reason, this faith of these strangers was a strengthening pattern to all believers, especially to Joseph and Mary, who were now in great danger. Herod having such assured notice of the birth of Jesus Christ at *Bethlehem*. What ever the danger was, they attended upon the Lord, to obey all his Laws and Institutions, to fulfil them according to the Word. Therefore, *Luk.* 2.12. when eight dayes were accomplished, for circumcising of the child, his Name was called Jesus, which was so named of the Angel, before he was conceived in the Womb. Whether this service was performed in the stable, where he was born, nothing is said of it. but we may justly conceive that some of the godly hearing of these eminent and Divine Testimonies, touching this child, had removed them to some fitter place, before the eight dayes were accomplished, and it may be, out of the City, if they were aware of the danger, that the child and his parents also were in. But where the Scripture is silent, why should we speak?

There be yet two Laws more to be performed; for, *Luk.* 1.39. they performed all things according to the Law. The two Laws remaining were the purification of Mary, and the dedication of the child unto God, which were to be performed after thirty three dayes more. Obedience to both these Laws they diligently performed, both for time and place, *Luk.* 2.22. and when the dayes of her purification according to the Law of Moses were accomplished they brought him to *Ierusalem*, and presented him to the Lord, as it is written in the Law of the Lord, *every Male that openeth the Womb, shall be called holy to the Lord.* And to offer a Sacrifice according to that which is said in the Law of the Lord, *a pair of Turtle doves, or two young pidgeons* which is the poor womans offering, thus did they perform all things according to the Law of the Lord.

In this low condition of our Lord, & in these black dark times, which were now at the dore, the Church did need strong confirmations of Faith, to believe that this babe is the Messiah, the Saviour of the World, the King of Israel. Therefore the Lord did now provide two eminent and heavenly Testimonies by two eminent reverend and holy persons, old Simeon, and old Anna, who were wrought by the Spirit at this time into the Temple, and there did give their publick Testimony touching this babe, that he is the Lord our Redeemer, *Luk.* 2.25, *ad* 39. The first Testimony is given by old Simeon, whose person is described, *ver.* 25. *behold there was a man in* Jerusalem *whose Name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.* This holy man had a preparatory Revelation by the Holy Ghost, which is expressed *ver.* 26. it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ. This man his coming at this time into the Temple, was by an Impulse of the Spirit of God, which is expressed *ver.* 27. and he came by the

Spirit

Spirit into the Temple, and just then the Parents brought in the child Jesus, to do for him after the custome of the Law. Then did this reverend old man, take the babe into his arms & praised God, *ver.28. then took him up in his arms and blessed God and said, ver.29. Lord, now lettest thou thy Servant depart in peace according to thy word*, namely that particular promise that the Holy Ghost had told him, *that he should not dye till he be had seen the Lords Christ*, and now he seeth & hath him in his Arms, and saith,) *ver.30. for mine eyes have seen thy Salvation, which thou hast prepared before the face of all people: a Light to lighten the Gentiles, in the glory of thy people Israel* This illustrious Prophesy touching this babe, by this reverend aged man, did put the hearts of Ioseph and Mary into a great wonderment, *v.33. And Ioseph & his Mother marvelled at those things which were spoken of him*: whether they expressed their wonderment to this reverend man, it is not said, but it is probable they did, because he turneth his speech to them, *v.34. And Simeon blessed them, and said to Mary his mother, behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yea a sword shall pierce through thine own Soul also) that the thoughts of many hearts may be revealed.* Though his mother was happy in bearing him, yet must look to share in the calamityes that will follow the entrance of the Gospel, and in the sufferings which Jesus Christ must undergoe.

The other reverend and aged witness is old Anna, whose person is described, *ver.36.37. Anna a Prophetess the daughter of Phanuel, of the tribe of Asser, she was of a great age, and had lived with an husband seven years from her virginity, and she was a Widdow of about eighty four years, who departed not from the temple, but served God with Fastings and Prayer, night and day, and she coming in that instant, gave thanks likewise to the Lord, and spake of him to all that looked for redemption in Israel.* Though her words are not particularly expressed, yet the scope of them may be gathered from these words. *she spake to all them that looked for redemption in Israel.* All these things are mighty confirmations of Faith, and all very needful, especially for Mary and Ioseph considering the sad dayes that are coming upon them.

CAP. IIII.

The first bloudy Persecution that befell our Lord Jesus Christ while he was an Infant, by the cruelty of Herod.

H*Erod* knew himself to be an usurper of the crown of David, and Kingdom of Judah: He knew that the Jews waited for a Redeemer, a king, a branch of the stock of David; and now he was eminently informed by the wise men of the east, that the king of Judah, the right heir of the Kingdome of David was born, and that he was born at Bethlehem, therefore his politick wicked heart doth presently plot and contrive how he may lay his bloudy hands upon him. He could not tell, nor could they inform him how long he had been born: therefore to make sure of that, he craftily and privily called the wise men, and asked them how long it was since the star first appeared to them? supposing he might be born at the first appearance of that star. Therefore *Math.2.7. he privily called the Wise men and enquired of them diligently what time the Star appeared? who answered, that it had appeared to them two years.* Math.2.16. Thus hath he digged deep, and laid his plot so, that he would be sure (as he thought) to find him out: Which being done, *Mat.2.8.* he sent them to Bethlehem with this Order and appointment, *Goe search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.* What worship he intended to doe unto him,

may justly be interpreted by his after acting in that matter. he meant to have worshipped him with the sword. Thus was this bloudy Persecution plotted and contrived in the jealous and bloudy heart of *Herod*. He made no doubt, but that as these wise Men came first to him to enquire after the child, so they would in good manners have taken their leave of him at their departure, especially he having ordered them so to doe. It is not said that they did make a promise so to doe, or that he required such a promise of them, in policy he would not so doe, lest they should have smelt something thereby. But they, when they had found the Child, worshipped him, and made their offerings to him, *Mat.*2.12. *being warned of God in a dream that they should not return to Herod*, (they being under no ingagement so to doe) they departed to their own Country another way. How easily might Herod have found out both the Parents and the child, by searching Davids Genealogy, which *Cæsar*'s Taxation had caused to be searched and made publick at Bethlehem. Or how easily might he have apprehended him, by laying wait for him in the Temple, when the child was publickly dedicated to God? But God hid these means and opportunityes from him, they came not into his heart, because he rested and confided, as carnal Politicians use to do, in his own deep & cunningly contrived Stratagem.

This likewise also was a wonderfull wisdome of God, to delay Herod from stirring in this matter, for about six weeks time, whereby opportunity was given to Joseph and Mary to perform all that the law required: For it behoved Jesus Christ to fulfill all righteousness and perfectly to observe the law of God: and he did so. But this is to be observed also; how the active and passive obedience of Jesus Christ are complicated together; and though these actions were the fulfilling of Ceremonial Laws, yet they were acts of moral obedience to the first and second Commandments.

When our Lord Jesus Christ was publickly dedicated to God in the Temple, it is like thousands of people were present, and those famous Testimonies touching this Child by those holy and reverend persons Simeon and Anna rang among the people and were greatly spoken of, and magnified, which would soon come to Herods Ear, either by his spyes, which Tyrants use to have abroad, especially at such publick Assemblies, or by the fame thereof, that would sound loud among the people. This News would gaster him. Now he presently layes out to apprehend that child, but behold & admire how the wisdom of God prevented him, that night, Math.2.13, 14. *behold an Angel of the Lord appeared in a dream, unto Joseph saying, arise, take the young child and his Mother and flee into* Egypt, *and be thou there, until I bring thee word for Herod will seek the young child to destroy him, when he arose he took the young child, & his mother by night & departed into* Egypt. Next morning (early no doubt) Herod sent to seek for the child that was yesterday dedicated to God, of whom such divine Oracles were publickly delivered. But neither Parents nor Child could be found, no doubt he would send to *Bethlehem*, & all places thereabout, but they could not be found. Then would he send for the wise men of the East whom he had sent unto *Bethlehem*, and there they found tydings, that those wise men had found a young child born in a stable, and laid in a manger, in stead of a Cradle, that they worshipped him, and offered gifts unto him, of gold, Frankincense and Myrrh, which when they had done, they departed home unto their own Country. When Herod heard this he swelled with rage extreamly, what have they mocked me thus? have they disappointed me of my designe? we may well conceive that all these disappointments in a matter of so great importance, would blow up the Tyrant into

into an horrible rage. Carnal Polititians have seldome patience to bear such disappointments; now his cruel heart would put him upon his first conceived plot, when he privily enquired how long the Star had appeared in the East, *Mat.* 2. 16. then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men, this sheweth, he stayed not long before he fell upon this persecution. The lamentation which this cruel slaughter raised, is best set forth by the Scripture, *Matthew* shewing that it was a fulfilling of the Prophesy long ago written by Jeremiah. *Mat.* 2. 17, 18. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, *in* Ramah *was there a voice heard, lamentation and weeping, and great mourning*, Rachel *weeping for her Children, and would not be comforted, because they were not.* How many hundreds if not thousands of these Innocent babes were martyred for the sake of Jesus Christ, in that populous and prolifick Nation, we cannot tell, but we shall know at the day of Judgement when all these things shall be opened and judged by our Lord Jesus, who was thus cruelly persecuted by Herod, it was Jesus Christ that they struck at, though the blow missed him, and fell upon these innocent babes. This flight of Joseph and Mary, and the Child Jesus into *Egypt*, is to be numbred among the great sufferings of Jesus Christ, and was occasioned by a sore and bloody persecution, he fled for his life, when he fled from under Herods Jurisdiction he was forced to fly from the Communion of the Church, from the Temple and publick worship of God, which his Father David had experienced to be a very black cloud, a bitter distress, he fled to *Egypt* the place of Israels bondage, sorrow, and affliction. Lo now Israel is in *Egypt* again, he is an exile from the Church, and fled into the world to save his life. in this sad place and case he lived, even so long as Herod lived after the birth of Jesus Christ which was about two years, all which time Jesus Christ suffered in his person, and he suffered in his Saints, *Isai.* 63. 9. *in all their afflictions he was afflicted*, when the innocent Infants were martyred for his sake, he suffered with them when their Parents lamented, when Rachel mourned, & would not be comforted, he suffered with them, when his Parents Joseph and Mary fled under the terrour of Herods persecution for their lives, he suffered with them, and not only in their flight, but also in all the sufferings that followed he suffered with them. Yea, in all these sufferings he suffered more then any, yea, More then all his Saints suffered, with whom he was a co-sufferer, for he suffered as our Saviour, *Luk.* 2. 11. *unto you is born a Saviour*, he was in that Office from his birth, *Isai.* 9. 6, 7. *unto us a Son is born, unto us a Son is given, and the Government shall be on his shoulders; and his Name shall be called wonderful, Counsellour, the mighty God, the Everlasting Father, the Prince of peace*, &c. & behold all this is now in performing, for the Child is born, the Son of David is given to the Church, and he is about his great and glorious work for the Redemption of Israel, he is no sooner born, but he is a sufferer, he is born in the Office of a Saviour, all his works and sufferings are Effects of his Office, when he fulfilled the Law, he did it as a publick person, our Saviour, our second Adam when he suffered, he suffered as a publick person, fulfilling the penalty of the Law. The second Adam suffering for the first Adam, and for all the Elect of God, who were committed to his charge to deliver them. All the obedience of this person both active and passive are pure, perfect, and meritorious. The sufferings of this Child Jesus are not so much to be attended as they proceed from Herod, who was jealous of loosing his Kingdome over Judea, and opposed him only upon that account.

But

But the sufferings of Jesus Christ who ever was the Instrument thereof, are upon an higher account, *viz.* to satisfie vindictive justice, according to the Covenant that passed betwixt the Father and the Son, in the behalf of Adam, and his Elect Seed. This is the internal and spiritual Character of all the sufferings of Jesus Christ, even from his first Incarnation, and from his birth, his first entrance into the Flesh, into this World, was attended with great sufferings. And as his life was the pretious life of a publick person, so all his sufferings were the sufferings of a publick person, the Redeemer of Gods Elect.

And this is to be noted, that in all his sufferings, he did attend unto, follow divine Counsel, he did not rashly, or without cause or call, either expose himself to danger, or engage into any difficulties, alwayes he attended unto the command, and direction of the Lord, what ever the Lord appointed to him, that he did, and suffered, in all which he is an holy pattern unto us in all our sufferings. And when we celebrate in our Sacramental worship, the sufferings of Jesus Christ, we celebrate all his sufferings, even from his first incarnation; and these sufferings in his Infancy, for all his sufferings are of the same kind and nature.

In this their flight into *Egypt*, and tarrying there till the death of Herod, the wise over-ruling providence of God did accomplish two eminent favours for them

1. He compleated the Mantle which he drew over the birth of Jesus Christ, which was (very probably) some dayes sooner then the time of their compleating the marriage, in the sight of men would be correspondent unto; for after her Conception, she brought forth her first born, according to the ordinary time of of the life of man, and that was some distance of time afore the strict account of the time of the consummation of the marriage would allow, in which case, some observers (no doubt) were busying themselves; but now they being sent away to *Egypt* and there abiding till the death of Herod, all memory of such a critical observation was utterly removed out of the way. 2. It may justly be here enquired how this poor couple with their babe subsisted, in their long flight and tarriance from home, and that among strangers in a strange land. What provision had they for their sustenance? In this matter Gods eminent providential care over them appeared: for the wise men of the east offered gold, frankincense and myrrh, which were worth gold in Egypt. And hereby the Lord made a supply of provision for their subsistence, to bear all their charges, in this difficult and chargeable flight. O what a sovereign high hand of God is here magnified, to provide and send men from the *East*, among other ends, to bring sustenance and provision for Joseph, Mary and Jesus in their flight into *Egypt*! This persecution that Herod raised against Jesus Christ in his Infancy, was the first entertainment that he had among the Jews, and it was very sharp, but reached not his life, he had other things to do and accomplish in this world, before he left it. We read of no more persecutions that he suffered, until he entered his publick Ministry, and then the chief Priests, Scribes, and Pharisees, hypocrites were his persecuters, and they did so maliciously, cunningly, and effectually follow the matter, that they persecuted him to the death; under their hands he finished his sufferings in this life, which he came into the world to undergoe.

Cap.

CAP. V.

The Return of Iesus Christ out of Egypt into Israel the Church of God.

THough Gods deareſt children may be baniſhed out of the Church into the world, yet they have no quiet and reſt to continue there. Godly hearts long for the enjoyment of Gods preſence in his inſtituted worſhip. They can find no reſt in their ſouls, ſo long as they are at a diſtance from the viſible preſence of God. David is a lively Type of all this, that Jeſus the Son of David ſuffered. *Pſal.* 84. *per totum.* is a very lively deſcription of the frame of Davids heart, in the time of his baniſhment and flight: and hereby is ſet forth with what frame of heart Jeſus as Mediator, and his parents were exerciſed, in the mournfull time of their reſidence in *Egypt*, all which time, is a part of the ſuffering times of Jeſus Chriſt in this world, whereby he ſanctified ſuch a condition, to his ſervants, when he ſhall ſo try them. O what longing deſires were in their godly hearts to leave that dead world, lying in Egyptian darkneſs, and to come into the light of the Lord, in the Land of Iſrael, *Pſal.* 84. 2. *My Soul longeth yea even fainteth for the Courts of my God: my heart and my fleſh cryeth out for the living God.* But they were commanded to tarry till the Angel ſhould bring them word, and call them to return. *Math.* 2. 13, *Be thou there till I bring thee word.* They were commanded to attend to divine direction in all their motions. It was a great help to their holy hearts, to be and ſtay in that dark land, becauſe God ſent them thither: it was alſo a great help to them in patient waiting for deliverance, becauſe they had a promiſe that deliverance ſhould come: For theſe words [*till I come*] expreſs a purpoſe in the heart of the Lord to come, who never faileth to accompliſh all his purpoſes of love to his children: and it is a promiſe to tell him when it will be fitting and ſafe for their return.

When the time was come, the Angel came according to his promiſe, *Math.* 2. 19. 20. *But when Herod was dead, behold an Angel of the Lord appeared to Joſeph in a Dream, in Egypt, ſaying, ariſe and take the young child and his mother, and goe into the Land of Iſrael: for they are dead that ſought the young childs life.* *This was done*, Mat. 2. 15. *that it might be fulfilled which was ſpoken by the Prophet*, Hoſ. 11. 2. *Out of Egypt have I called my Son.* Gods calling of Iſrael out of Egypt, was a Type of his calling his Son Jeſus out of Egypt. And this is to be noted, that he ſends him out of Egypt into the land of Iſrael; out of that dark world, into the Church where Gods preſence was, and where the light of God ſhined, where the communion of Saints was to be enjoyed. And when he cometh there, he leaveth him to act according to his prudence. And hereby the Lord put them into another dark and difficult tryal, as will preſently appear.

Joſeph obeyeth (gladly no doubt) this divine Direction, *Mat.* 2. 21. *He aroſe and took the young child and his mother, and went into the Land of Iſrael.* Vnto what place he went, it is not ſaid, but he ſoon heard that *Archilaus* reigned in his fathers ſtead. Joſeph underſtanding him to be ambitious of the Kingdome, as his father Herod had been, he feared to goe into Judea. And now was he in a great ſtraight. No doubt they cryed to God for further divine direction, whether to goe. Then did the Lord give them a further particular direction, *Mat.* 2. 22. 23. *being warned of God in a dream, he turned aſide into the parts of Galile, and came and dwelt in a city called Nazaret.* This place the Lord did appoint for the place of the education of the child. Galile was under another Jurisdiction: it was a more obſcure place

where nobody would look to find the King of Israel, the Messiah. It is called Galile of the Gentiles, *Mat.* 4.15. And Nazaret was an obscure place, out of which no body looked for such a Branch to grow and spring, *Joh.* 1.46. Good Nathaniel said, *can any good thing come out of Nazaret?* And as this might be an inducement to go thither, because Nazaret was their own city, *Luk.* 1.26,27. The place where Joseph and Mary dwelt, before, and at the time of her Conception, and where they had (no doubt) many godly friends and acquaintance, who would desire their return thither. And above all other inducements, *Matthew* taketh notice of the divine Prophesy, *Mat.* 2.23. *that it might be fulfilled which was spoken by the Prophets, and he shall be called a Nazarene*, that is the BRANCH, so he is called, *Isa.* 11.1. and other places; for from this word, the city Nazaret had its name. Thus we see the tender care the Lord had over this blessed *Branch*; and how serviceable the Angels were unto Jesus Christ.

CAP. VI

The History of the holy life of Jesus Christ in the time of his Child-hood.

SO much for the History of Jesus Christ in his Infancy, and what sore Persecution he suffered while he was an Infant; which was prophesied of, *Psal.* 22.9,10. *Thou art he that took care of me in the womb, thou didst make me hope when I was upon my mothers breasts, I was cast upon thee from the womb; thou art my God from my mothers belly.*

The life of Jesus Christ may be set forth in four Periods,

1. His *Infancy*, of which we have already spoken.
2. His *Childhood*, the history whereof is recorded, *Luk.* 2.40. *ad* 51.
3. His *Youth*, the history whereof is recorded, *Luk.* 2.51,52.
4. His *Ripe Age*, in his publick Ministry.

His Childhood is

1. Described. *ver.* 40.
2. Illustrated, by one particular history at the finishing of his childhood, & beginning of his Youth, *viz.* when he was about twelve years old, *Luk.* 2.41. *ad* 51.

Although this Instance only is recorded, yet no doubt there were many more eminent and observable passages in his life. And why the Lord hath said so little of his eminent life, and so much of his sufferings and Death, is a point worth searching into. This I may say, that in this life we have most need to feed, meditate upon, and improve the Sufferings and death of Jesus Christ. At the day of Judgment, and in heaven, we shall be more capable to behold and improve the history of the holy life of Jesus Christ, and his heavenly Sayings and Doings.

The Childhood of Jesus Christ is described by four things,

1. *He grew.*
2. *He waxed strong in Spirit.*
3. *He was filled with Wisdome.*
4. *The Grace of God was upon him.*

Here behold the most excellent Child that ever was born of a woman, a most high and glorious pattern for all good Children to set before them, as an high mark to make towards. John Baptist was a famous Child, he was conceived by Faith, as Isaac was a child of Prayer, his birth foretold by the Angel, who spake many

many and great things of him, *Luk.* 1.13. *The Angel said, fear not Zacharias, for thy prayer is heard, & thy wife Elizabeth shall bear thee a Son, & thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoyce at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mothers womb, and many of the children of Israel shall he turn to the Lord their God. And he shall goe before him in the spirit and power of Elias, to turn the hearts of the Fathers to the children, and the disobedient to the wisdome of the just to make ready a people prepared for the Lord.* Lo what marvelous things are spoken by the Angel touching John. And when Zacharias objected, and made difficult to believe what the Angel had said touching his having a child, he gave Zacharias such a sign, as made this matter observable to all Israel: for he was struck dumb till John was born. And what the Angel had said touching his being filled with the Holy Ghost from his mothers womb, *ver.* 15. was performed, *ver.* 41, 44. As soon as Elizabeth heard the voice of Maryes salutation, the babe John leaped in her womb for joy. His birth was very observable. At his Circumcision his fathers dumb tongue was loosed, and his mouth opened to praise the Lord. And he was filled with the Holy Ghost, and prophesied both touching Jesus Christ, and touching John Baptist, that he should goe before the face of the Lord, to prepare his way, according as the Angel had foretold. Many more things are spoken of him in this Prophesy: so famous were these things about John, that *Luk.* 1.66. *All that heard these things, laid them up in their hearts saying, what manner of child shall this be? and the hand of the Lord was with him.* and ver. 80. *the child grew and waxed strong in spirit.* Two of the very same words that are spoken of Jesus Christ *Luk.* 2.40. are spoken of John. Behold here this child John, was the most famous child (of a meer man) that ever was brought forth into the world. But notwithstanding all this, he was not comparable to the child Jesus, as may be made to appear in many and great respects; yea in those two things that are said of John in the same words wherein they are said of Jesus, *viz. that he grew and waxed strong in spirit*, there is a wonderfull difference betwixt John and Jesus.

1. John was a Son of fallen man, under the stain of Original Sin, though he was very early sanctified, even in the womb, three months before he was born: yet by nature he was defiled and stained with Original Sin, by reason of the just imputation of the guilt of Adams sin unto him: for thus sin is propagated from Father to child, all the posterity of Adam being in his loins. The Embrio in the womb is not a Man, till it be quickned with an immortal Soul: though it hath principles of natural growth, yet till it be united and quickned with an immortal Soul, it is not Man kind, and the Law taketh no hold on it. And that the body is thus prepared in the womb, before the immortal Soul is creatingly infused into it, and united; doth appear, (as I conceive) in that law of God, *Exod.* 21.22,23: *If a man strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished according as the womans husband will lay upon him: and he shall pay as the Judges determine: but if mischief follow, then thou shalt give life for life.* See here, that a woman may be so hurt, as to lose her Conception, but it is not murder, if her Conception was not quickned with an immortal Soul. But if it were quickned, it is murder, and life must goe for life. So soon therefore as the conception is quickned with an immortal Soul, it is a man, a Son of Adam, and now the Law taketh hold on him, vindictive justice doth judge him guilty of Adams sin, because he was in Adams loins. Thus is sin propagated, and punishment inflicted, he is punished with Original sin by the justice of the law.

This

This was John Baptists case, he was under the vindictive sentence of the Law, though the Holy Ghost soon took possession of him, by the coming of Jesus unto him, and sanctified him, by uniting him unto Jesus Christ, and brought him into a state of grace and salvation by Jesus Christ, thus it was with John, but it was far otherwise with Jesus Christ, for he was without sin, *Heb.*4.15. though in other things he was a man like unto us, yet in this point there was a great difference, he was without sin.

2. John Baptist was begotten after the ordinary way of Generation of all mankind that were in the loins of Adam, by Zacharias and Elizabeth. But Jesus was *conceived by the Holy Ghost in the womb of a Virgin, and therefore that holy thing that was born of her is called the Son of God. He was made under the Law*, Gal.4.4. as a rule of the life of man, but the vindictive justice of the Law had nothing to say unto him, because he had no sin, vindictive justice had no more to say to Jesus then it had to say to Adam at his first Creation. Adam was created under the Law as a rule of life, but vindictive justice had nothing to say unto him, untill he had sinned; but so soon as he had sinned, then the Law condemned him, and punished him. Jesus was in the state of innocent Adam, and so under the Law as a rule of life, but not in the state of fallen Adam, to be under sin and vindictive justice.

When Jesus Christ performed the Office of a Mediator, and stood as a publick person, by voluntary dispensation, he suffered the guilt of Adams sin, and all our sins to be imputed to him, as to our Surety, he voluntarily submitted to vindictive justice, to punish him in our stead, but in his personal state he was as pure from any stain of sin, as Adam was at his first Creation, so that herein was a great difference betwixt Jesus and John.

3. John was but a man, a meer man, as other of mankind be, but Jesus Christ was God and man in one person. The second person in Trinity did assume this holy thing, this humane nature, this pure spotless thing, and made it one person with himself, a Mystery eternally to be admired, and herein Jesus did infinitely excell John.

4. The humane nature of Jesus had the Image of God in him in all perfection, whereby he was able to keep the Law of God, under which he was made purely, perfectly and meritoriously. And that, not only as Adam was able to do at his first Creation, but infinitely more excellently, because he is God-man. But it was far otherwise with John, for he had Gods Image but in part, even so much as Jesus Christ by his Spirit through free grace saw meet to dispence unto him, which though it was in greater measure then other men, or Prophets, yet infinitely short of Jesus Christ, and he kept the Law according to the measure of grace and assistance which he received from Iesus Christ, and he needed a pardon from Iesus Christ, of his infirmityes and failings in his obedience; and therefore Iohn doth justly diminish himself in respect of Iesus Christ, *Math.*3.11. *whose shoes I am not worthy to bear*, Mark.1.7. *whose shooe-strings I am not worthy to unty.*

1. In the description of this holy child Iesus, the first thing that is said, is [*he grew*] he was an Infant young and tender, *Math.*2.9,11. *the young child*, from Infancy he grew up to child hood, *Isai.*53.2. *he shall grow up before him*, in this Iesus was like to all other of mankind, the whole humane nature of Iesus grew, both body and Soul; he grew as we do. The Soul when first created is a spiritual creature immediately created out of nothing, created with its principles in it self, as the heavens and Angels were, and hence it is immortal, yet it is created a young tender little Soul, fitted for a young tender little body, and when it is infused into the

the tender Embrio in the womb, they grow together (I take boldneſs thus to expreſs my thoughts with ſubmiſſion) as the body, which is the receptacle of the Soul, groweth in bigneſs and capacity. So the Soul groweth with it, the matter for ſupply of growth for the Soul, is an effect of a creating work of God, the infinite power of God doth manage it. Whether it be by the ſupply of new ſpiritual matter, or rather by the extenſion and acting of the firſt created matter of the Soul, man doth not know, at leaſt I do not know, nor am I able to reſolve it, but I rather incline to think, that the young Soul groweth by extenſion of the ſpiritual matter of the Soul, created at the firſt infuſion of it, and not by addition of new matter. Much ſpiritual matter may be admirably contracted and admirably extended, Air though a groſs matter in compariſon of ſpiritual matter, may be much contracted, and extended, yea, fleſhy matter may be extended and contracted exceedingly, as the womb is; much more is the Soul of man capable of extention; therefore the growth of young Souls may be by an orderly extenſion of the firſt created matter of them, but it is performed by the powerful operation of the Spirit of God. The Soul of Ieſus grew, as the Souls of all mankind grow. The Soul of Ieſus Chriſt is a wonderful, great, and glorious Soul, the greateſt that ever was, and moſt capable of grace and glory. The body of Ieſus grew, the growth of the body is better known to us, perceptible to ſenſe, and we know that the growth of the Body is by addition of new matter, which is food, the body of the Infant in the womb is fed by the navel ſtring, when it is born, it is fed by the mouth, but this matter of food is altered, digeſted, carryed through variety of curious ſhops of wiſe and wonderful operation, and is ſent into every part of the body for its nouriſhment and ſuſtentation, this is a ſecret and powerful operation of God, above the reach of man, to turn our food into blood, Fleſh, Bones, Sinews, Veins, Arteryes, &c. it is a wonderful work of God above the skill, knowledge, or ability of man. Again, to add a proportionable increaſe to every Limb and part this is another wonder in the ordinary ſubſiſtence and ſuſtenance of the life of man. Again, to increaſe every Limb to ſuch a bigneſs, and there ſtay, add no more increaſe, all this is performed by the divine power of God, Again, to ſuſtain the bulk of the body by addition of food, without augmentation of any Limb, or part of the body, this is another of the wonderful works of God in the ſuſtenance of the body of man. Theſe particular meditations concerning the growth of the body of man, and in the ſame manner of the growth of the body of Ieſus Chriſt ſhould raiſe our hearts to admiration at the wiſdom, power, mercy, goodneſs of God, that we have dayly experience of, yea hourly, continually. And hence we ſee a cogent Argument to oblige us to pray and give thanks alwayes, when we eat and drink. And ſo when we eat at the Lords Supper; where our ſouls are eminently fed with ſpiritual food, in a ſpiritual and wonderful manner, by outward ſigns of eating and drinking, ſuch matter of ſuſtenance as the Lord hath pleaſed by his wiſdom and Inſtitution to diſpence. In all theſe meditations about our bodily eſtate, ſuſtenance and preſervation, it is good to ſing with David, *Pſal.* 139. 13, 14, 15, 16, 17. *for thou haſt poſſeſſed my Reins, thou haſt covered me in my mothers womb, I will praiſe thee: for I am fearfully and wonderfully made, marvellous are thy works, and that my Soul knoweth right well, my ſubſtance was not hid from thee when I was made in ſecret, and thine eyes did ſee my ſubſtance, yet being unperfect, and in thy book all my members were written, which in continuance were faſhioned, when as yet there was none of them, how precious are thy thoughts unto me O God, how great is the ſum of them?* it is an addition of wonders, that as the body groweth in bigneſs, ability and capacity for the Soul to act in, and by;

so the Soul grows to its appointed bigness and capacity for action, and no bigger then God hath appointed: the chief time of the Souls moral growth is after the body hath done growing. There is great difference of Souls, though we see and know the increase of the Body, but know not the wisdom and power of God how he doth perform it, so we are much more ignorant how the Lord performeth the growth of Souls, and how the Soul is adapted & fitted to the body, & that in every part, and unto every purpose; It is also wonderful to observe the different bigness of Souls with the adapting of the body for the Soul, it is better to say, the body is fitted for the Soul, then to say the Soul is fitted for the body, though both be true. Gluttons and drunkards, and unclean persons, and lazy, &c. do spoyle their bodies and unfit them for their Souls use, it is a point of great wisdom to govern and order the body for the use and service of the Soul. Again, we may observe great likeness and unlikeness of bodyes and Souls, which cometh to pass by a wonderful and powerful operation of Gods wisdom, the foundation whereof is laid in the first matter of the body, and so in the created matter of the Soul, bodily port, complection, features, gestures, dispositions, inclinations, &c. are patronimick gifts and effects. Esther was a gallant woman, and was of the stock of Saul, who was a gallant man, none like him among all the people, and yet there were gallant men at that time in Israel. Both body and Soul of Jesus Christ were extraordinary, therefore he grew in a more eminent and excellent manner then any of mankind. His humane nature, both body and soul, were making fit and preparing to be a sacrifice to God for the sin of man, *Heb.* 10.5. *a body hast thou prepared me.* And *Isa.* 53.10. *thou shalt make his soul a sacrifice for sin.* This was the greatest & best Sacrifice that ever was offered up to God. Therefore there was perfect work in the growth, governance and ordering of this child. I might here digress into the consideration of the admirable wisdome of God in the preparation of this blessed person to be a spotless Lamb, a fit Sacrifice for sin, offered to God for the sin of man. The life of this person was more precious then any other of mankind, yea more precious then all the lives of all mankind. The Jewish Sacrifices were but Bruits & vegetables: But Jesus Christ offered this precious Body & Soul, a reasonable Sacrifice. We are commanded to offer our selves to God a reasonable sacrifice, *Rom.* 12.1. for the mortification of our sin, and dedecation of our selves to the service of God: But Jesus Christ offered himself to God, to satisfie vindictive justice for the offence of sin. *Heb.* 9.26. *he hath put away sin by the sacrifice of himself and hath made an end of sin,* Dan. 9.24.

The second branch of the description of the glorious person of this holy Child Jesus, who was preparing to be made a Sacrifice to God for the sin of man, is expressed in these words, [*He waxed strong in spirit*] his humane nature was made under the guidance and governance of the Law, as Adam was in his first creation; that he might fulfill the law to the full satisfaction of rewarding justice, and receive the blessed inheritance of life according to the covenant of works as a reward of his meritorious obedience, and all this as a publick person, a second Adam, in which the first Adam failed and fell short. Which glorious work, when he had finished he was to offer up himself to God, and dye for the sin of Adam and all the effects of it. So that this holy child Jesus was efficated and trained up, in, and for a double service, by active obedience, meritoriously to keep the law, and obtain the life promised in the covenant of works, from the hand of rewarding justice: and by passive obedience, meritoriously to satisfie vindictive justice for the offence of man. That he might doe and perform all this, as his humane nature, both body

body and soul grew, and passed from infancy to childhood, from childhood to youth, and from youth to ripe age: and all this under the Rule of Obedience to the law of God. So in the second place, it is said, [he waxed strong in spirit] Yet see not but that I may adventure to call the first of these his natural growth and the second his moral growth: it is not a soul growth only, but his body grew also in fitness to be serviceable to his holy soul and spirit, therefore it is a growth of the whole man. The same word is said of John, *Luk.* 1.80. but it must be understood with great difference, according as their persons differed in eminency. John grew as a son of fallen Adam when regenerated doth grow. Jesus grew as the son of God, that touched not, tasted not of the fall of Adam. But as Adam in innocency should have grown, and much more eminently, John grew according to the measure of his capacity. Jesus grew in a wonderful higher measure of capacity. John had the spirit according to his measure, which was great in comparison of them that went before him: but Iesus had the spirit without measure.

Quest. 1. What is meant by Spirit? *Job.* 32.8. there is a Spirit in man, and it is called the Spirit of a man, *Prov.* 18:4. he will bear his infirmity by a stout and gallant resolution, he will bear any thing from the hand of man, as we see our Indians will, unto which they are trained up from their Child-hood, and it is infused into them as an honourable Character of a man of courage, but *a Spirit wounded by God who can bear?* The Spirit of a man is that part of Gods Image or likeness in a man, that fitteth him for action, his Spirit doth exert and draw him forth to action, and judgeth of his action, when he hath done it, *Job.* 32.18. I am full of matter, the Spirit within me constraineth me, *Psal.* 39.2,3. *my sorrow was stirred, my heart was hot, while I was musing the fire burned, then spake I with my tongue,* and when he hath acted his Spirit judgeth of his action by the rule, *Prov.* 20.27. *the Spirit of a man is the Candle of the Lord, searching to the bottom of the belly.* The Spirit of a man naturally is carnal and unsanctified, *1 Thes.* 5.23. *sanctifie you throughout in body, soul, and spirit,* that which is called the Spirit of a man is chiefly (as I conceive) Conscience, because conscience constraineth us to action, and judgeth of our action when it is done, by carrying it to the Rule, and glass, which is Gods Candle, a wounded Spirit mentioned. *Prov.* 18.14. is a wounded Conscience. Zeal is acted partly in Conscience, which exerteth action, *Job.* 2.17. *the zeal of thy house hath eaten me up.* This zealous Spirit maketh a man devout to God in all duties of the first Table, just, loving, and beneficent to man in all duties of the second Table.

Conscience is called the spirit of a man, because it is one chief seat in a man, where the ruling spirit of a man, sitteth, abideth and acteth. The spirit dwelleth in the whole man, in every faculty, especially in the Will, Conscience, and Understanding. All mankind are secretly acted by a spirit, either good or bad: the carnal sort are acted by the Devils spirit, *Eph.* 2.2. *the spirit that acteth in the Children of Disobedience.* Thus it is ordinarily, though Gods Spirit may sometimes break in, yea effectually in such as shall be saved, But the Godly are acted by the good Spirit of God, *Rom.* 8.11,13,14. *if the Spirit dwel in you, he shall quicken you. And if through the Spirit, ye mortifie the deeds of the flesh, and as many as are led by the Spirit of God, are the sons of God.* One chief seat or residence of the Spirit of God, is the Conscience, where he sitteth and overlooketh the understanding the will, the affections, the passions, and all the figments and imaginations. And hence Conscience chiefly raiseth the spiritual War, and sets all grace into action against all sin. The evil Spirit that ruleth in the carnal, hath his chief seat in imaginations, figments, affections and Lusts; and the smoak of them blindeth the

understanding, yea and conscience too; perverteth the will, and all the powers o the soul, and inclineth them to evil continually: and by those doors he creepeth in, yea, sometimes breaketh into the hearts of the godly. Thus we see why Conscience may be called the Spirit of a man, and so the Spirit of Iesus, and of Iohn, may be their Conscience in a good part.

Q. 2. What is it to be strong in spirit? *A.* To be full of Grace, Zeal and Courage for God: so Jesus Christ was, *Joh.*2.17. when he was eaten up with Zeal, for the purity of Gods house and institituted Worship. *Act.*6.10. Steven was so full of the Spirit of grace and zeal in conscience for the Gospel of Jesus Christ, that none was able to gainsay or resist him, viz. with Scripture and reason, but with rage and stones about his ears, they did resist him, till they had killed this blessed Martyr. Jesus was strong in grace and zeal, and as he grew in years, and as his humane nature grew in capacity, so this Spirit grew in him, strong in Spirit, the word which the Holy Ghost useth, signifieth a growing in strength, as the word is used, 1 *Cor.*16.13. *quit you like men and be strong*, &c. very fully is it expressed in that Text, *Eph.*3.16. *that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man*, and thus did this blessed child Jesus wax strong in Spirit, in his Child-hood he grew up to be a mighty, powerful, gracious, zealous child.

3. The third branch of the description of this holy child Jesus, is in these words, (filled with wisdome) wisdom is that part of Gods Image in man, whereby he is capable of and furnished with divine knowledge and understanding, to be furnished with all the intellectual virtues, and that not only in knowing the rules of Art, but especially the Rules of Religion in the knowledge of the Scriptures. 2 *Tim.*3.15. *from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation through Faith which is in Jesus Christ*, Jesus Christ received his Fulness from God, and out of his Fulness we all receive, he is full of grace, *Joh.*1.14. when the word dwelleth richly in us *Col.*3.16. it filleth us with wisdom, so it dwelt in Jesus, and inriched him in all wisdom. as the vessels of nature grew greater in capacity, so the indwelling Spirit of God did fill them unto all fulness. This is as the child whom Solomon describeth, *Eccles.*4.13. a poor wise child.

4. The fourth branch of the description of this holy child Jesus, (the grace of God was upon him) that word (upon him) sheweth the meaning partly to be that visible port and outward carriage, the demeanour of his person in his conversing with men. This outward grace is that part of Gods Image, which shineth in the gravity and Authority of his port, gestures and actions, which command acceptation, *Deut*33.24. acceptable to his brethren, so was Jesus Christ, *Matth.*7.29. *he spake as one having Authority*, Mark.1.22. and *Luk.*4.32. *his word was with power*, Joh.7.46. *never man spake as he speaketh*, Joh.18.6. as soon as he said I am he, they went backward and fell to the Earth, good gesture, good voice, good speech, gentle, grave, loving behaviour, such things make up this outward grace of God, in which, some persons both men and women are eminent. So was Jesus Christ, and yet more may be meant by that word.

Object. But here is a great Objection, *Isai.*53.2, &c. *he hath no form nor comeliness, no beauty, that we should desire him.*

Ans. So Jesus Christ was in the worlds eye, *Isai.*53.3. *despised, rejected of men*, but in the Churches eye, that looked by faith and love, he was far otherwise, *Joh.*1.14. *we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth.* This glorious person thus furnished, accomplished, beautified,

even

even from a child did lead an eminent humane life, in all humane excellencies & perfections: never any man like him, all his actions from a child were pure and perfect, in them all he acted as a publick person. He was born a Saviour, and was at no time devested of that office. He perfectly fulfilled the Law in all the duties of childhood: never had the world such a child in it.

Yet here was passive obedience also in all this, in many respects: all his glory was vailed from the worlds eye, by a poor, obscure low condition. Here might be great instruction both to children and parents, to all Believers, yea, and to all the enemies and dispisers of Jesus Christ: But I will pass on in attending to the History of his holy life and bitter Sufferings.

CAP. VII.

The History of one famous Act of Wisdome and Grace which Jesus Christ did at twelve years of age.

Luk. 2. 42. ad 51.

AND when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the dayes, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his Mother knew not of it. But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three dayes, they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions. And all that heard him, were astonished at his understanding and Answers. And when they saw him, they were amazed: and his Mother said unto him. Son, why hast thou thus dealt with us? behold, thy father and I have sought thee, sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them.

In this History we may observe diverse weighty things:

1. The time of it; *when he was about twelve years old*: an admirable specimen of the grace of God in him. The grace of Christ hath eminently shined to many children, especially in John Baptist in a most remarkable manner. Gods Grace hath shined in sundry of our youth and children, yea, in some of our Indian children since their praying to God; by which experiences, this history touching this blessed child Jesus is rendred possible. It is a Scripture Record, and it were great unbelief to doubt of it. The Lord hath given us this history for the encouragement both of Parents and children, to take pains with them betimes, to train them up in the knowledge of the Scriptures from a child, as *Timothy* was by his godly mother & Grand-mother. 2. *Tim.* 1. 5. & 3. 15. No doubt this holy child Jesus did in his child-hood utter many gracious words, and did many gracious actions; but it hath pleased God to record only this one, for the use of the Church in this world, and hath covered all the rest with the mantle of silence. God saw in his holy wisdome, that the lustre of this one act was enough to shine out: the rest are reserved to be opened, and admired at the day of Judgment, and in heaven to all eternity.

2. We see the religious conversation and practice of the godly in their personal attendance upon the publick worship of God, according to his divine institutions. We see also their religious and carefull education of their children and Youth, to go with them, and attend upon the publick worship of God, to be acquainted

quainted with it, and accustomed to attend upon it, even from their childhood; as Hannah did by Samuel, 1 *Sam.* 1. 24. which greatly condemneth the practice of some in our dayes, who seldome bring forth their children to the publick worship of God. I have heard of some children of twelve yeers old, that never were present at a publick Sabbath worship of God; they know not what it is; such as live in dark places, in the out-skirts of the land, know little or nothing of Religion, of the service and worship of God.

3. Here is to be noted the time of their returning home, *viz.* when they had fulfilled the dayes, and finished the service and worship which God commanded; none of them stipped out, and got away to run home before the worship of God was finished, as too many of our people, especially our youth are too frequently wont to doe. The Parents of Jesus staid till all was finished, and the child stayed with them. It was their constant custome so to doe. O how good it is to uphold a constant, reverent waiting upon the Lord with godly fear; for our God is a consuming fire. Children must be trained up to serve God with reverence and fear.

4. See the godly Zeal of this holy child Jesus, for when the publick instituted worship was finished, he was not weary and hasty to be gone, glad to be out of the yoke of the service of God; it was not a weariness to him, as too often it is to us: yea not only to children, but to elder persons; both men and women are too full of this infirmity: tyred and weary of the service, glad to be gone. It was not so with Jesus; for when he might have been gone with his parents, when they went away after the worship was finished, yet he stayed behind them. And where stayed he? not in any common place or vain company, nor in any vain sports and pleasures, but he stayed in the temple, he went to the place of the education of youth, into the Schools of instruction of youth. A rare example for a child so to doe. Too many of our youth will stay behind their parents, and will not goe home in their company: but what stay they about? for no good, but for sport and pleasure: and where stay they? sometimes in common places, sometimes in profane places, in taverns, or other places where profane persons resort, where they may serve their pleasures and lusts, wherein they take more delight then in the service of God. O youth, youth, learn of this holy child Jesus, if you stay behind your Parents, or if you go not home to your Parents, let your tarryance be in the Temple, or in some service of God, or where you may do or receive some good!

5. Here see his Parents vigilant, diligent, and solicitous care of their Child when they missed him in their company, they went on the first dayes journy hoping that he was in the company of some of their kindred, or neighbours, and acquaintance, for they knew that he was civil, sociable and courteous; but at night, at that first dayes journeys end, they searched for him, inquired of all the Company, they could hear no tidings of him, none of them had seen him any where in the way. Now are they filled with sorrow, no quiet rest could they take that night, up they rise in the morning, back again they go, enquiring of all they meet, seeking every where for him, but no tydings could they hear of him. That night they got back to *Jerusalem*, and still can hear no tydings of him: the longer they seek, the greater their sorrows, and less rest could they take that night, a good pattern to all Parents diligently to look after their Children, when they are missing, and a great blame it is to such Parents as suffer their Children to go and come, whether and when they will.

6. Here see the time and place of their finding him, on the third day of their seeking

ing for him, they enquired no doubt, of all their friends and acquaintance in the City where they used to resort, but could hear no tydings of him, which still augmented their sorrow, at last it came into their minds to go to the Temple, and seek for him there, it is much that they made that the last place of their enquiry for him. But God had wise and holy ends in ordering and over-ruling their motions to be as they were: when they came to the Temple they soon found him there, the Temple was his Fathers house, *Joh.2.16.* and what place could they seek to find the Son in, more likely then in his Fathers house? there they find him. And what employment did they find him about, in his Fathers house? They found him in the place of Education and Instruction of youth, in the knowledge of the Scriptures and Religion, a very meet place & employment for a godly religious-wise child, and an eminent example to all youth, to go of his own accord unto the Schools, where he might learn Instruction in the knowledge of God and of the Scriptures. It is far otherwise with too many of our youth, who when they are missing, must be sought for in Taverns, Ordinaryes, or such like places of sin, vanity, and profaneness.

7. Here we see how the School Exercises were managed, in training up of youth.

1. They had Doctors, Tutors, or Teachers of the Scholars, who had seats in the Schools on each side, higher than the rest.

2. At the bottom or foot of those seats of the Doctors, there were lower seats for the Scholars, hearers, and learners, hence it is said, *Act.22.3. that Paul was brought up at the feet of Gamaliel, where he was taught according to the perfect manner of the Law of the Fathers*, according to which pattern the meeting places of the Gospel Churches were ordered for *Act.4.37.* the place for the Church Treasury, to be brought unto was at the Apostles feet, & there the Deacons had their place, who gathered the Contributions of the Church, unto the Lords Treasury in the Church

3. The Doctors taught and examined their Schools, by proposing such questions to them, as they thought meet, for their Instruction, and unto these questions of the Doctors, the Scholars were to make answer.

4. In due time & order the Scholars had leave & liberty to propound questions to the Doctors, unto which they gave answer for the Instruction of their Scholars.

8. Here we see how Jesus behaved himself, and managed his Fathers business among them in the Schools.

1. When it was his turn in order to answer to the question proposed, he answered the question with such understanding as made them to admire, that word *Prov.24.26.* was verified in him, *every man shall kiss his lips, that giveth a right answer.* and Prov.20.15. *the lips of knowledge are precious jewels*, and Prov.15.23. *a man hath joy by the answer of his mouth, and a word spoken in due season how good is it?*

2. When it was his turn to ask and propound questions, he did propound such questions as did amaze them. How they could, or did answer them, it is not said, all that is said, is *Luk.2.49.* all that heard him were astonished at his understanding and answers, it is a good point of understanding to ask a wise question. In this place, and in this employment his Parents found him.

9. When the Exercise was ended, (for they did not, they might not be so rude as to interrupt them) his parents took him into their Company, and when the season was fit, they expostulated with him, for staying behind, and putting them to so much sorrow, pains, and trouble. To which he humbly with meekness answered, *that he was about his Fathers business*, he doth with gentle modesty check their check with an expostulation, why did you give your selves so much trouble, so sorrowfully to seek me? did you not consider? if you did not, you might have

considered, that I must do my Fathers business, *viz.* to perform the office and duty of a Mediator, and this is one part of the work of the Office of a Prophet, to raise up and train up of the Sons of Israel; to be Prophets and to be Nazarets, his Parents understood not his discourse, but his mother did *lay up his sayings in her heart*; and well she might, for she knew that Joseph whom he called Father had no business for him to do in the Schools, and she perfectly knew that he had no earthly Father, God only was his Father, and therefore it was Gods business that he was about.

I am loth to pass over this famous History, without taking some notice of this great duty of our Generation work, in training up of youth in Religion and learning, to fit them for the service of God, and the publick benefit of mankind, both in Families, Church, and common-wealth, all sorts and orders of men are bound to attend unto this great and necessary Generation work. And we of *New-England* are more obliged to it then any other, in some respects, especially, because it was one of the chief motives and ends of our designe in leaving of our native soile, Relations, callings, friends, and hopes for worldly Estates, adventuring our all into the hands of Gods providence, to pass over the vast Ocean into a wilderness, a land not sowen, to enjoy the liberties of Gods house and Ordinances, and instituted worship for our selves, and our posterity. And to train up our Generations under these enjoyments and improvements, to be holy Churches of Jesus Christ, trained up in his School for his service, honour, and praise, which cannot be performed by any ordinary means save by Schools. Though we have great cause to praise God for our Schools, and the great blessing that all the Land doth enjoy thereby. Yea, and some returns we have made to our mother *England*, of our Children trained up here, *in the nurture and admonition of the Lord*. Yet we have great cause, especially of late years to abase our selves before the Lord for our great neglects and remissness, in the performance of our purposes and vows to God in this particular; we doat upon our children, and do not indure that due christian severity to be exercised in their Education, as the fallen Estate of mankind, doth necessarily require and call for. Pagan *Rome* and *Greece* will, in some respects, concerning grave and severe Education of youth, rise up in judgement against our reforming Churches, who are far more advantaged than they were to the performance of this great generation work. Yet are we much more failing therein, than they were, we do know that the long duration of their flourishing state, did spring and grow in this garden of severe Education of posterity of all sorts of youth, which blessing is founded and promised in the fifth Commandment.

We do already plainly see, that the degeneracy and ruine of our reformed Churches springeth up, yea cometh upon us like a raging flood, out of this neglected garden, the want of due and prudent severity in the education of our youth We have all Scripture light strongly ingageing of us to this duty: I shall only intimate a few Scriptures,

2. Tim. 3. 14. 15, 16, 17. *But continue thou in the things which thou hast learned, knowing of whom thou hast learned them. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.*

Eph. 6. 4. *And ye Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.*

Deut.

Deut. 6.6,7. *And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up.* Prov. 22.6. *Train up a Child in the way he should goe, and when he is old he will not depart from it.*

Deut. 29.10. 11, to 16. *Ye stand this day all of you before the LORD your God: your Captains of your Tribes, your elders, and your officers, with all the men of Israel, your little ones, and your wives, and thy stranger that is in thy Camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob. Neither with you only doe I make this Covenant, and this oath: but with him that standeth here with us this day, before the Lord our God; and also with him that is not here with us this day.*

Nehem. 10.28. *And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had seperated themselves from the people of the lands, unto the Law of God; their wives, their sons and their daughters, every one having knowledg and having understanding.*

To train up our children to worship God with Reverence and godly fear, is a powerfull curb, restraint and correction of that natural enmity that is in their heart against God, and against his holy law. It suppresseth the natural habits, and permitteth not the irritation of corruption to be stirred up: it quencheth the burning of all such sparks: it chaseth away the foolishnes that is bound up in the heart: it habituates the soul in a principle of hatred against sin: it inureth them into shame and sorrow for sin, which is so contrary to the law of God, and all religion, and holy worship of God: it layeth in, yea storeth the soul with principles and habits of virtue, which will never wear out, nor be forgotten; because he hath been so taught and practised from a child. Such religious education of Children doth greatly dispose & prepare their hearts for the special work of the Spirit, unto their conversion, they being alwayes trained up within the walk of the Spirit; such religious education doth principle them to be ready for any service of God in their generation. The first impressions that are strongly made upon the tender souls of children, will never wear out. *Quo semel est imbuta recens servabit odorem Testa diu*

It is a very false and pernicious principle, that many people and parents are tainted with, *viz.* that youth must be suffered awhile to take their swinge, and sowe their wild oates; to travail into the world, to follow the fashions, company, and manners of the times, hoping they will be wiser hereafter. O false principle God speaks fully to the contrary. *Prov.* 19.18 *Chasten thy Son while there is hope, and let not thy soul spare for his crying.* Prov. 13.24. *He that spareth the rod, hateth his son, but he that loveth him, chasteneth him betimes.* The gentle rod of the mother, is a very soft and gentle thing, it will break neither bone nor skin: yet by the blessing of God with it, and upon the wise application of it: it would break the bond that bindeth up corruption in the heart. *Prov.* 22.15. Yea yet greater is the power of this gentle thing; *Prov.* 23.13.14. *withhold not correction from the child, for if thou beatest him with the rod, he shall not dye, thou shalt beat him with the rod, and shalt deliver his soul from hell.* The after welfare of our children dependeth very much upon their education. We want not experiences of both kinds; some we have can never get rid of the stains of their youth. *Davids* heart

pincheth him upon that account. *Psal.*25.7. So doth Jobs distressed soul lament, *Job.*13.26. *Thou writest bitter things against me, and makest me to possess the iniquities of my youth.* We often find the good effects of holy and severe education, of which Timothy is a noted example. We have experienced that text *Amos.*2.11. I raised up of your sons to be prophets, and of your young men for Nazarites, is it not even so O ye children of Israel saith the Lord? and is it not so with us, *O New-England!* but the Reproof that followeth *v.*12. we have too sadly experienced, *But ye have given them wine to drink,* is it not so, *O New-England! This is a lamentation, and will be for a lamentation,* if it be not reformed.

CAP. VIII.

The History of the Conversation of Jesus Christ all the time of his Youth.

*Luk.*2.50.51.

AND he went down with them, and came to Nazaret, and was subject unto them, and Jesus increased in wisdome, and stature, and favour with God and man.

These few words are an Epitome of an History of eighteen years. The above-named famous history of what Jesus did when he was about twelve years old, was the shutting up of the period of his child-hood, and the beginning of his youth: all that is said of this period of his youth, is expressed in these few words in this text, and we hear no more of him till he was about thirty years old, & then he began to enter upon his publick Ministry, beginning with Fasting and Prayer, & temptation, *Luk.*3.23. *with* 41. &c. and from that time forward to his death, all the Evangelists do give the history of his doings & sufferings. The course of his holy life from twelve years old, to thirty, is wholly covered in silence, save what is said in these two Verses, wherein there be six things spoken of him,

1. He went down with them, he had come up with them unto the Temple to attend the publick worship of God, and now he returneth home again in his parents company. It is a spiritual comfort to godly parents, when they appear before God, to say as *Isai.* 8.18. *Behold here am I, and the children which the Lord hath given me.* And when the worship is finished, the Parents and the Children return home together. Good Children will refuse vain company, vanities and play, to keep company with their godly parents. Godly youth will chiefly prize and rather chuse the desirable company of their good parents, as being according to the commandment of God, and the holy pattern that our Saviour Jesus Christ hath set us. Once we see that he tarried behind them; but we also see what a good Apology he had for it; because he was about his heavenly Fathers business, according to this instance was his, and his Parents practise all his dayes. From this time forward for eighteen years did they thus walk. Order is comely in Gods eyes, and becometh Gods House and Worship: in such order did they constantly walk with God. Hereby Jesus Christ did fullfill perfectly all the laws of God, touching his orderly attendance unto the instituted worship of God. Such a divine beauty and lustre was upon the reverent, orderly and religious attendance of Jesus Christ upon the publick worship of God, that it was an high honour to the Temple, for him to appear in it, and to worship God there. Such an honour and glory, as made this second Temple to excell the first Temple, though in many other respects it was inferiour to it. *Hag.*2.7,9. *The Desire of all Nations shall come, and I will fill this house with glory, saith the Lord of Hosts: the glory of this latter house shall be greater then of the former saith the Lord of Hosts.* The holy obedience and worship of this glorious person, did beautifie and illustrate the

the Temple, and all the instituted worship of God, which was there performed: this Person brought more glory to the Temple then all the Ceremonyes, of which he was the substance, and they were but the shadows. In all this period of the middle age of his life, the Lord Jesus did fullfill the law of God, with his pure perfect and meritorious obedience: never was the Law of God so obeyed and fullfilled, as it was by this glorious Person.

2. He came to Nazaret, the place of his education and Humiliation all his dayes, untill he entred upon his publick Ministry. He is after called the *Branch*, in the Old Testament, with reference to his habitation in this city, which hath its name from that word, and in the New-Testament, he is called *Jesus of Nazaret*, we see how exactly careful the Lord was to fulfil the Scriptures for the confirmation of our Faith in him, yea, in minute and small matters, as they may appear unto us, *Math.*5.17. *think not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfil*, Joh.6.38. *I come down from Heaven not to do mine own will, but the will of him that sent me.*

3. He was subject unto his Parents, the Greek is Emphatical in three words, (he was) that is the habit, bent, way, and set of his heart was to be subject to his Parents according to the fifth Commandment, he perfectly fulfilled the fifth Command, it was never so kept and fulfilled as he kept it, his heart was unto his duty, which he performed without any failure or swerving either in thought, look, gesture, word or deed. The second word is (subjecting) *viz.* alwayes and upon all occasions, he acted subjection in all kinds, and in all things, he acted the perfect duty of a child, without the least spot or stain. The third word (to them) to both his Parents Father and mother, according as order and the rule called for it. In Childhood the child is oftenest in the mothers bosome, in youth he is oftenest at Fathers hand, in all cases he acted subjection and obedience perfectly, they never provoked him, for he had nothing in him was capable to be provoked, *when the Devil came to tempt he found nothing in him* capable to entertain a temptation, *Joh.*14. 30. much less did his Parents ever provoke him, nor did he ever provoke them, they had in-dwelling sin in them, though he had not, and though they had, he never provoked them, nor drew out their corruption to act, O what a sweet, holy, peaceable Family was that Family, an heavenly Family? no doubt he often stirred up and provoked his Parents to holiness, virtue, and all good works that they were capable to perform, *Math.*8.9. the Centurion doth rightly describe Family subjection, *I say to one, goe, and he goeth, and to another, come, and he cometh, to another, do this, and he doth it.* So did Jesus alwayes, if his mother called him he came, if she said goe, he goeth, when his Father said go with me to work at my calling for our living, he went with him, he wrought with him, we read that his detracters said, *Is not this the Carpenters Son? Math.*13.55. others called him the Carpenter, *Mar.*6. 3. this witnesseth his subjection and obedience to his Parents. And also that he was not idle, but he laboured in his Fathers calling, and all this was pure and perfect obedience to the Law of God. Reverence to parents is a part of subjection to them, and therefore that also is comprehended in this word, he was subject to them.

4. He increased in wisdome, the greek word doth signifie to profit and increase in knowlebge and learning, by the use of those means, which God hath appointed for mankind to get wisdome, knowledge and learning, by which are hearing, reading, conference, meditation, and study, and watering them all with prayer. That hearing is a sanctified means instituted by God to get wisdome, see *Rom.*10, 17. *Faith cometh by hearing*, that reading is an instituted sanctified means, see *Joh.*5.

39.

39. *search the Scriptures*, Jesus Christ often saith, *have you not read? and how read you?* that conference is a sanctified means, see *Luk.*24.32. *did not our hearts burn within us, while he talked by the way?* that meditations and study are sanctified means. 1 *Tim.*4.15. *meditate on these things*, and that all these must be watered by prayer, *Iam.*1.5. *If any lack wisdome let him ask it of God, who giveth to all men liberally, and upbraideth not, and it shall be given him*, Paul saith, *that he profited in the Jews Religion above others* where the same word in the Original is used, *Gal.*1.14. *and he was brought up at the feet of Gamaliel*, a very learned Doctor, *Act.*22.3.

The matter of our learning is chiefly the Scriptures, that is the book above all books, to train up youth in the knowledge thereof, as Timothy was, 2 *Tim.*3.15. The next book to that is the book of Gods creatures, the works of God, where all the liberal Arts are to be found and learned. And the next books are the books, labours, and works of learned men, and especially of holy men, who lay open the Treasures of wisdome and knowledge, which are laid up in Jesus Christ, laid out, displayed, and revealed in the Scriptures, and explained to our Capacities in the Books and labours of holy and learned men. That Jesus according to his humane nature increased in wisdome, is here testified of him, as his body and Soul grew in capacity to receive more and more addition of wisdome, so the Holy Ghost filled him more and more with wisdome, when he was a Child he was filled with wisdome, *Luk.*2.40. according to the measure of his capacity, and as he grew up, his virtue was more and more exerted, and he was still more and more filled and increased in wisdome. Jesus was *full of grace*, and as the habits were drawn out by new Objects into act, so his wisdome increased.

The means that Jesus Christ used, were those above named, *Luk.*2.46. *he was among the Doctors, both hearing them, and asking them questions.* And no doubt such as taught in the Synagogues where he lived had him to be their frequent, if not constant hearer. And that Jesus did read the Scriptures, there is no doubt to be made of it, because he hath commanded us to search the Scriptures; wherein he was so expert, that *Luk.* 24.27. *beginning at Moses and all the Prophets, he expounded to them in all the Scriptures, the things concerning himself.* That Jesus meditated and prayed, which are two exercises of the Soul, so neer of kind, that they are seldome asunder: especially when we meditate on Religion & the Scriptures And how abundant our Lord Jesus was in prayer, is greatly witnessed in the Gospels. Thus Jesus Christ hath set a pattern to all Scholars and Christians, who all are the Scholars of Jesus, how we may increase in wisdome. Wisdome entereth into the Soul by degrees, so it entered into the soul of Jesus, because he increased in wisdome. We find two kinds of soul food, *milk for Babes, & strong meat for men*, Heb.5.14. and Jesus Christ made use of both these kinds of Soul food, the Scriptures are the purest spiritual milk in the world, 1 *Pet*,2.1,2. *the sincere milk of the Word that ye may grow thereby*, such babes as are born of the Spirit by receiving into their Souls the ingrafted word, they relish no food but such as is grounded upon, and deduced from the Scriptures, & such was the food that Jesus fed upon, whereby he was filled with wisdome; we see that Jesus Christ hath sanctified Schools of learning, and all good means of education of youth in knowledge and wisdome, and did perfectly fulfil the Law of God therein for us.

5. He increased in Stature. As his Age and Years came on, so his humane nature grew, he grew up a comely young man, well featured and proportioned in all his limbs, unto that measure of stature that was appointed to him of God, his body visibly grow, as his Soul grew invisibly, unto that glorious measure which the Lord

Lord had appointed for it to attain unto. Though the carnal persecuting world, vexed and incensed by his holiness and faithful ministry, were blinded with the black smoak of envy, and his person obscured by poverty and a low condition, and therefore saw no beauty, nor any thing desireable in him; yet in Gods eye he was his pleasant Child, and in the Churches eye he was a glorious person, *we beheld his glory, the glory of the only begotten of the Father full of grace and Truth*, Joh. 1. 14.

6. *He increased in favour both with God and man*, he was a very gracious, holy youth, a young man eminent in Religion, eminent in Sabbath worship, in Synagogue-worship, in Family worship, in Temple worship, all his converse and discourse was holy, heavenly, and religious; he behaved himself in all things as a darling Child of God. And in his converse with men, he was of a civil, kind, courteous, and affable conversation, so that all Gods people did love him, honour him, and reverence him in their hearts, though the wicked and prophane contemned him, yet in their consciences they could not but have a reverent esteem of him. *So he grew in favour with God and man.*

Thus he lived, and carryed himself until he was about thirty years of Age. In this course of his Earthly pilgrimage, he had opportunity to obey God in all the Commandments of the Law. The whole System of the obedience of man, in walking towards God in holiness according to the first Table of the Law, and in righteousness towards man according to the second Table of the Law, was performed by him, and he never failed in one jot or Tittle of the Law, but did perfectly fulfil it. Such particular commands as his Sex or calling, &c. gave him not opportunity actually to perform, those he did virtually and habitually perform, and that was acceptable to God; for Adam if he had stood in innocency should not personally have performed the Commandments peculiar to Children, yet should acceptably have fulfilled the whole Law. And the times that Jesus lived in were such trying times, as did put him often upon most eminent acts of obedience, for he came to the Church of the Jews, when they were at the worst that ever they were, and under the deepest degree of Apostacy, which filled all men with tryals and temptations, and rendred it a difficult work, to keep true and upright in his obedience to God. Yet Jesus kept his integrity without the least spot, blemish, or stain, 1 *Pet.* 2. 22, 23. he came also at a time when the Jews were subdued by, and subjected unto the Roman power, which condition did render the times very difficult to keep a good Conscience, and to walk with God in truth and sincerity. Yet notwithstanding these and such like difficulties, Jesus Christ held fast his integrity, and walked in all obedience to God, and towards all men with perfect Innocency: In this course of his humane life he perfectly fulfilled the Law of God. And all this he did as our Saviour, and Mediator, and Surety. The first Adam ought to have fulfilled the Law, but he did not, he fell into sin before he had kept the Law, therefore Jesus Christ the second Adam, he undertaketh to perform that which he left unperformed; he hath perfectly fulfilled the Law by his active obedience, & this perfect obedience of Jesus is imputed unto believers, and God doth account it unto us, as if we had performed it, 2 *Cor.* 5. 21. *that we might be made the Righteousness of God in him*, and *Rom.* 10. 4. *Jesus Christ is the perfecting end of the Law for Righteousness to every one that believeth*, Phil. 3. 9. *and be found in him not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ the Righteousness which is of God by Faith.*

CAP. IX.

The History of some of the Sufferings of Jesus Christ which he lay under and indured through all the course of his Humane life in this world, many of them in this most quiet time of his life before he entered upon his publick Ministry

MY scope being to explain and set forth the sufferings of Jesus Christ, I shall endeavour according to my poor ability, to shew what sufferings Jesus Christ underwent in all this course of his pilgrimage. Jesus Christ having undertaken to be our Advocate with the Father, and to procure our peace with God; as it was incumbent on him to purchase for us the Inheritance promised in the Covenant of works, by fulfilling the Law by his pure, perfect, and meritorious, active obedience unto the Law of God, which Adam left unperformed. So it was incumbent upon our Lord Jesus to suffer the punishment due unto us, for our transgression of the Law. *The Captain of our Salvation must be made perfect by suffering.* Hence when in his Infancy he fled for his life, from Herods Jurisdiction into *Egypt*, this suffering of Christ was a part of the punishment due unto the sin of man, he having taken upon him the imputation of the guilt of the sin of man. The curse and punishment due to sin did justly fall upon him, and under that consideration were all the sufferings of Jesus Christ, he did not suffer affliction as a means of mortification of sin, as we do, for he had no sin to mortifie, but all that he suffered was by virtue of his office of a Mediator, and he suffered in all things the punishment due to sin, his sufferings were all of them a branch of the curse, an effect of the guilt of sin, he suffered in all things as a publick person, as a Mediator, and therefore in every thing that he suffered he underwent the wrath of God, the curse and punishment of the Law, which was due to sin, never did a man suffer such sufferings, and so, as Jesus Christ suffered. When he returned from *Egypt*, and his Parents by prudent fear were constrained to withdraw into an obscure corner of the Country, there to hide, and bring up the child, Jesus Christ suffered this as an effect of the guilt of the sin of man, as a branch of the curse and wrathful punishment of the sin of man; and this obscurity did run through his whole life. More particularly, I shall instance some of the sufferings of Jesus Christ which he suffered all his life long, even in this most quiet time of his life, when his active obedience did chiefly shine, and this I do to shew the complication of his active obedience and passive obedience together in his quietest and best times, wherein he did most illustriously perform his active obedience, he was under clouds of suffering in them all. And first I shall lay sundry of them together, and then open them distinctly.

1. Jesus Christ suffered for us the affliction of poverty as it is a fruit of the curse, the sting of the guilt of sin, wrath and punishment of sin were in it.

2. Jesus Christ suffered for us the affliction of a low obscure condition in this world, as a fruit of the curse, the sting of the guilt of sin, and wrathful punishment for sin was in it.

3. Jesus Christ suffered for us the affliction of a servant-like condition in this world, as a fruit of the curse, having the sting of the guilt of sin, and wrathful punishment of sin in it.

These three first kinds of sufferings he underwent all his life through: the rest that follow, he did chiefly undergoe after he entered upon his publick Ministry.

4. Jesus

4. Jesus Christ suffered for us the affliction of grief, infirmities, bodily pains, as the fruit of the curse, having the sting of guilt, and wrathful punishment of sin in them.

5. Jesus Christ suffered for us reproaches, slanders, cruel mockings as a fruit of the curse, having the sting of the guilt and wrathful punishment of sin in them.

6. Jesus Christ suffered for us Temptations many and great, as a fruit of the curse, having wrathful punishment of sin in them.

The sting of all these sufferings of Jesus Christ (and such like; for he suffered all the sinless punishments of sin) was the imputation of the guilt of our sin, and the real curse and wrath of God due to our sin, but the evil of sin he touched not. The most of these sufferings did fall upon him through the whole course of his life, before he was persecuted for his faithful Ministry and Doctrine. But reproaches and cruel mockings are most particularly mentioned in his last sufferings, where we shall have occasion to make particular mention of them, all these kinds of sufferings, when they befall us are calls to repentance, helps and means of mortification; Jesus Christ hath taken out the sting, and turned them into wholsome medicines.

But they fell upon Jesus Christ as punishments of sin, fruits of the curse, executed upon our Surety to the uttermost of the merit and desert of sin, until vindictive justice was satisfied, and said, I am well pleased, it is enough. Though in the time of Jesus Christ his private life, many people favoured him, and it is like none but the vilest mocked and despised him, yet when he publickly preached and reproved their sins, and fell under the hatred and persecution of the chief Priests, Scribes and Pharisees, then the generality of the people raged against him, and few did adhere to him, and very few believed in him; and all this he suffered as the punishment and desert of our sin.

I shall more particularly open these several sorts of punishments of sins which our Lord Jesus suffered for us, to satisfie Divine justice, and to take away the sting and curse of them from us, and to sanctifie them to be wholsome medicines in his hand to do us good by them.

Sect. 1.

Of the Poverty of Jesus Christ

MAth.8.20. *the Foxes have holes, and the Fowls of the Air have nests, but the Son of man hath not where to lay his head*, Luk.2.7. *she brought forth her first born Son, and wrapped him in swadling Clouts, and laid him in a manger, because there was no room for them in the Inn*; in so poor a condition he was born, and it appeareth that he had not advanced or increased his estate all the time of his life, for now he was in his publick Ministry, and yet he had no place of his own where to lay his head, and take a nights rest, nor any house to entertain his followers and auditors, but often went out unto Mountains and wildernesses to preach unto them, or upon the Sea shore. He was the Son of a Carpenter, *Mat.*13.55. and wrought with his Father for his living, *Mark.*6.3. yet had not the means or opportunity to raise any worldly estate, nor to build for himself an house, nor any shelter where to lay his head, *Isai.*53.2. *he grew as a Root out of a dry ground*, and men know that such Roots grow but poorly, *Psal.*40.17. *but I am poor and needy*, and this is manifestly spoken of Christ, as appeareth, *ver.*6,7,8, &c. the same is said, *Psal.*70.5. *Psal.*69.29. *I am poor and sorrowful*, and this Psalm speaketh

abundantly of the sufferings of Jesus Christ, and this of poverty is one of his sufferings, *Psal.* 109. 22. *I am poor and needy*, and this Psalm is a Prophesy of Jesus Christ; his Parents were poor which appeareth by their lodging and Cradle, and at his mothers purification, they offered the poor mans offering, Luk. 2. 22. This part of the sufferings of Christ is abundantly declared both in the Prophesy and also in the History. Poverty is not a sin, but an affliction, a punishment of sin, sin hath brought poverty upon man, as the desert of our sin, man was a rich Lord, but sin hath made him a poor beggar. The reason why poverty is a punishment, is, because it cutteth us off, and depriveth us, and taketh away much of our dominion over the Creatures of God. Adam was made Lord over Gods Creatures, in this low world he had dominion over them, but sin hath stripped us in a great measure of our dominion. God will permit us to have a little, a few of his creatures to rule over and employ. Though some dominion over, and use of the creatures God doth allow to every one, even to the poorest Lazarus, *viz.* the Earth to tread and ly upon, the Air to breath in, and some food to live upon, though this is a grant of free mercy, for sin hath deserved that we should be stripped of all good.

Poverty is a very dark cloud drawn over sinful man, which vaileth all his glory and humane excellency. And it was a dark cloud over Jesus Christ, when he was here on Earth amongst us. There be many vices that attend Poverty, *Prov.* 30. 4. but Jesus Christ touched none of them, he suffered sinless poverty, but not the sins of poverty which it tempteth and exposeth men unto; there be also many virtues that attend and shine in poverty, these virtues did Jesus Christ shine in, there is sanctified poverty and that Christ suffered, there is also unsanctified poverty, and that Jesus Christ touched not; he suffered the curse of poverty, that he might take the curse out of it, this he suffered, to turn the quality, the effect and the operation of it to be only medicinal, and not destructive unto us. Consider what be the afflictions of poverty which Jesus Christ suffered, and then see how Jesus Christ suffered them all, yea, more then I can utter.

1. Poverty cutteth off, depriveth, bereaveth us of those creatures of God over which we are to have dominion in this low world, for our comfort and use. God made man Lord over the works of his hand, gave him wisdome to use and improve them to the glory and service of God, and for his own honour and comfort, but sin hath stripped us of this our dominion; we have forfeited and lost all, see a bereaved condition described, *Psal.* 89. 38, 39, 40. *thou hast cast off and abhorred, thou hast been wroth with thy anointed, thou hast profaned his crown by casting it to the ground, thou hast broken down all his hedges, thou hast made his glory to cease and cast his throne to the ground*, alas, how poor hath sin left man! Adam suffered the greatest loss & downfall that ever man suffered? poor Adam? he lost the Lordship of the whole world, both from his own possession, and his Childrens after him. Only God did of his meer bounty and goodness restore unto him a little under the government of Christ, so much as might serve his turn in a poor manner, to hast through the pilgrimage of man in this world. By this fall of Adam, and loss of his dominion, the Devil hath got into a great measure by the permission of our Lord, into his hand, and all his study and care, is to bring all dominion, riches, and worldly honour into the hands of the wicked and ungodly world, who will be real and vigorous promoters of his affairs and Kingdome.

2. The second affliction of poverty is, he hath but little, and that but mean food, little and poor raiment, little, or no house, shelter or harbour of his own, no beast to ride on, to ease him in his travails, or to bear burthens for him. So it was with Jesus Christ, poor food, which appeareth by this, that his miraculous feeding the

people with that food which was provided for themselves, and that was barly bread and fish, *Joh.* 6.6,13. *there is a Lad here, that hath five barly loaves, and two small fishes*, ver. 13. *they gathered and filled twelve baskets full with the fragments of the five barly loaves*, for garments we read little, but he exhorts his Disciples to have but one Coat, and it is most probable that he had no more himself. For house and harbour, the Text saith, he had none of his own, though he had built for others. For beasts, he had not so much as a poor Ass to ride on, and when he came triumphant into the City, he borrowed an Ass to ride on, *Matth.* 21.2,3. alas poor King! how would his unbelieving adversaries deride him! none of the Kings and great ones regarded him, nor yet the people, only believers had faith to behold him that was behind this Curtain of poverty.

3. The third affliction of poverty, the poor are neglected, disregarded, yea, though they be wise, beneficent, and do eminent good works, poverty so darkens them, that they are forgotten and not regarded, *Eccl.* 9.14,15,16. *there was a little City, and few men within it, and there came a great King against it, and besieged it, and built great bulwarks against it, now there was found in it a poor wise man, and he by his wisdome delivered the City, yet no man remembred that poor man, then I said, wisdome is better then strength, nevertheless, the poor mans wisdome is despised, and his words are not heard*, So it was with Jesus, he was very wise, full of wisdome from a child, *Luk.* 2.40. and in his course of life, no doubt did give much good counsel unto many, and did many notable and eminent good works, but by reason of his poverty none regarded him. And that may be one Reason why so little is recorded of him in the time of his private life. Yea, he hath not only delivered a City, but a world, not from an earthly King, but from the vindictive justice of God, and not only their bodies, but their Souls also, and yet who was more neglected then Jesus Christ, *Isai.* 53.3. *he is despised and rejected of men*, though he was employed in the great work of our Salvation, 1 *Sam.* 18.23. *I am poor and lightly esteemed.*

4. The fourth affliction of poverty, if the poor do never so little anger, vex, or stand in the light of the proud, carnal world, they will despise and curse them, *Joh.* 7.48,49. have any of the Rulers and Pharisees believed in him? but the people who know not the Law are cursed, *Joh.* 9.28,34. *they reviled him, they said thou wert altogether born in sin, and dost thou teach us?* and they cast him out, Prov. 14.20. *the poor is hated even of his own neighbour, but the rich hath many friends*, Prov. 19.4. *wealth maketh many friends, but the poor is separated from his Neighbour*, Prov. 19.7. *all the brethren of the poor do hate him, how much more do his friends go far from him, he pursueth them with words, yet they are wanting to him.* Thus it was with Jesus Christ, *Joh.* 7.5. *for neither did his brethren believe in him.*

5. The fifth affliction of poverty is, when a man is poor, men think that God despiseth them, as they themselves do. This they deale by Jesus Christ, *Isai.* 53. 4. *we did esteem him stricken, smitten of God and afflicted*, Ver. 5.4. *poor and foolish*, poverty renders a man destitute, forlorn, & despicable, poverty layeth a man by like a broken pot heard good for nothing, *Prov.* 10.15. *the destruction of the poor is his poverty*).

6. The sixth affliction of poverty is, every one will be bold to affict, wrong, tread upon the poor man, *Psal.* 10.2,8,6,14. *the wicked in his pride doth persecute the poor, his eyes are fiercely set against the poor, he carrieth the poor when he draweth him into his net*, men are bold to injure the poor, because they know they are not able to revenge themselves, and they think no body else will, they think not of God that he hath taken the protection of the poor, and that he will behold their mischief, and

spight, *Psal.* 10.14. *thou beholdest mischief and spight to requite it, with thy hand, the poor committeth himself to thee, thou art the helper of the Fatherless.* Am. 2.6. *Thus saith the Lord, for three Transgressions of Israel and for four I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shoes*, thus they dealt with Jesus Christ, and most severely hath the Lord visited the Iews for such injuries done unto our Lord Iesus.

7. The seventh affliction of poverty is, that it draws a vail or Curtain over all humane excellencies, it taketh away the matter and means whereby he may excell in the world among men, he cannot do any great and honourable works in his Generation, he hath not wherewith to do them, as rich men have, *Isai.* 3.6,7. when a man shall take hold of his brother, of the house of his Father, saying, *thou hast clothing, be thou our Ruler, and let this ruine be under thine hand, in that day shall he swear saying, I will not be an healer, for in my house is neither bread nor clothing, make me not a Ruler of the people*; What ever other virtues or wisdome he hath, if he want wealth, he is disabled, darkened, and laid aside from a capacity of doing any great service among his people. Thus it was with Iesus Christ, his povert, did disable him from carrying any breadth among men. Yet Jesus Christ by his divine power did many wonderful and miraculous good works, in healing all manner of diseases, in feeding the hungry in a time of need, he entertained and fed many thousands at one time, and that in a wilderness, he filled all their bellies, and no doubt all th. ir pockets, bags, or baskets, and when all had taken what they would, they filll left many baskets full. No Prince on Earth did, or could make such a bountiful Feast, his poverty is no hindrance to his divine power from doing such acts of noble liberality; and so it was with the Apostles afterward, though they were poor, yet that hindred not them from doing great acts of beneficence to men, *Act.* 3.6. *silver and gold have I none, but such as I have give I thee, in the Name of Jesus Christ of Nazaret, rise up and walk.* 2 Cor. 6.10. *as poor, yet making many rich*, and that with the best, and most true riches in the world. *rich in Faith*, though poor in this world, *Iam.* 2.5.

Quest. Why did Iesus Christ undergo poverty, such deep poverty?

Answ. 1. For the satisfaction of the vindictive justice of God for the sin of man, all sinless punishment which sin had deserved, and justly brought upon man, this Iesus Christ suffered, of which punishment poverty is a chief part. Adam was a rich Lord over the world, he had a great dominion, but upon his fall he was thrust out of Paradice, stripped of all his dominion, dignity, and glory, he was Lord of the world, but now an outcast, a poor beggar, he has nothing but what Gods mercy will bestow on him, he hangs upon every creature for relief, wool, hair, hides, flesh, and many other things he is necessitated to get from the creatures of God, for his relief, which are drops and branches of his lost dominion, and notwithstanding this beggarly condition of man, so foolish many are, to bedeck themselves in pride with these things which should be for their humbling. This second state of Adam, this poor punished condition did Iesus Christ take upon him, *Phil.* 2.7,8. *thou being equal with God*, yet he became a stripped, bereaved, naked man, and of the poorest sort among them. This was a chief part of the sufferings of Iesus Christ for the sin of man, he bore this effect of Gods wrath upon fallen man, to bear it off and away from us.

2. Iesus Christ bore this part of the punishment of sin, for the sake of Gods elect, to sanctifie this state of poverty for them, to take out the sting of it, and to remove the curse from it that it might become a blessing to them; for it is Gods designe and purpose, that the state of his Church and Saints in this world should be

poor,

poor, the most part of them, and therefore he hath prepared poverty for them by taking the curse out of it, 1 *Cor.* 1.26,27,28,29. *ye see your calling Brethren, how that not many wise after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things that are despised hath God chosen, yea, and things that are not, to bring to nought the things that are, that no flesh should glory in his presence,*

3. Jesus Christ came into the world in this poor condition, to leave an advantage to Satan to tempt and prevail with the wicked Jews and Romans, to put him to death, for none of them feared to abuse such a poor man, Herod and his men of War despised him, the Emperour and other Rulers under him feared him not but easily condescended and conspired to put him to cruel sufferings and death; he was so darkened by the cloud of poverty, that he had no thoughts that he was the Lord of glory, 1 *Cor.* 2.8. which none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of glory. The Sacrament of the Lords Supper may seem to be a pure Institution, yet it is an effectual memorial of all the sufferings of Jesus Christ, from his poor cradle to his bitter Cross and dark grave. Moreover it is necessary to consider that the poverty of Jesus was a thousand times, yea, above all comparison, more bitter then our poverty is, for his poverty had the sting of the curse in it, it was an effect of the wrath of God. And by his suffering thereof, unto the full satisfaction of divine justice: he took the sting of the curse out of our sufferings, and out of our poverty, and made them to be only medicinal to us. Our poverty and all our sufferings are upon many accounts sweet and easy, yea Jesus Commands us to rejoyce, and be exceeding glad under them. *The believing Jews took joyfully the spoyling of their goods*, Heb. 10.34. But Jesus Christ his sufferings were all bitter, as respecting his humane nature, as being our Mediator and Surety

He had joy in respect of the Father whose will he obeyed and fulfilled, but the desert and punishment of their sin lay with its full weight upon him, so that we see, that the poverty of Jesus Christ was an heavy part of his suffering, a part of his passive obedience, which did run through the whole course of his life, from his birth to his death.

Sect. 2.

Jesus Christ suffered the punishment of a low, obscure, dispised condition in this World.

PSalm. 22.6. *I am a worm and no man, despised of the people*, a no body, a nothing, a poor despicable thing, this is an effect of his poverty, and therefore in the opening of it, sundry things will be coincident, and some, the same that were expressed in his sufferings of poverty, but it should not be accounted a needless Tautologie, seeing the Scripture is so plentiful in this point, both in the Prophesy and in the History, to express, amplifie, and dilate upon the point of the sufferings of our Lord Jesus, as being a point very remarkeable, and much to be insisted upon, and often inculcated.

Wealth is an exercise of the dominion of man, therefore it exalts a man in the World, poverty strippeth man of his dominion, therefore it layes him low in the World. And in that condition it pleased Jesus Christ to lay himself. He who is God humbled himself by his Incarnation, lower then Angels, though he had been born the greatest of men on Earth, yet he humbled himself to become a man, *Phil.* 2 6,7. he emptied himself to become a man, and laid himself among the lowermost

Vain and sort of men, which is Rhetorically expressed by a worm, what is lower then a worm among living creatures, such was Jesus Christ in the flesh, a no body among men, the lowest of no body, therefore the Text saith *a worm & no man*, one of no account. But consider that this Text sheweth of what esteem and account Jesus Christ was in the worlds eye only, he was not so accounted in Gods eye, nor in the Churches Eye, for see of what account Jesus Christ was in Gods Eye, *Mat.*3.17. *this is my well beloved Son, in whom I am well pleased*, See also *Matth.* 12 18. *behold my Servant whom I have chosen, my beloved in whom my Soul is well pleased, I will put my Spirit upon him, and he shall shew judgement unto the Gentiles.* See what account he was of in the Angels eye, *Luk.*2.10,11. *I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David, a Saviour, which is Christ the Lord.* See what account he is of in the estimation of the Scriptures, *Isai.*9.6,7. *unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his Name shall be called wonderful, Counsellour, the mighty God, Everlasting Father, Prince of Peace, of the increase of his government and peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgement and with justice, from henceforth even for ever; the Zeal of the Lord of Hosts will perform this.* Amen. This glorious person is the low worm we are speaking of, see also what account he is in the Eye of the Church, *Joh.*1.14. *we beheld his glory, the glory of the only begotten of the Father.* And this is the person that in the worlds Eye is a worm, and a no body, and despised of men.

Quest. What renders a man to be a no body, a nothing, a worm?

Answ. Many things, which are in no wise appertaining to Jesus Christ, as for instance 1. When a man is of low parts and gifts, a simple, sorry, foolish, creature, but Jesus Christ was not such an one, *Luk.*2.40. *when he was a child he was full of wisdome*, and 52. *as he grew up he increased in wisdome.*

2. When a man is unfit for any action or service in his generation, like an Image finely carved, but good for nothing, as *Isai.*44.10. But Jesus Christ was not such an one, he did the greatest good to man that ever was done, never man did the like, *Psal.*89.6. *who in the heavens can be compared to the Lord, who among the Sons of the mighty can be likened to the Lord.*

3. When men are deboshed and defiled with gross sins, this doth debase them, and make them no bodies, *Prov.*14.34. But Jesus Christ was far from any such stain or spot, *he is a Lamb without spot or blemish*, 1 Pet.1.19. *he knew no sin, though he was made sin for us*, by the imputation of our sin, and 1 *Pet.*2.32,23,24. *who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the Tree.*

4. Men are rendred of no esteem, when they are of an ill disposition, proud, covetous, selfish, passionate, censorious, contentious, and such like. But no such thing was ever found in Jesus Christ, he was *meek, lowly, lovely Matth.*11.29. *learn of me for I am meek and lowly*, Matth 12.17,18,20. *he shall not strive nor cry*, &c.

5. Lastly, When men are poor in the world, this makes them low and despicable in the worlds Eye. And this only was the case of Jesus Christ, saving that we may add, that his holiness of Doctrine and life would be, yea, was an Eye-sore to the Scribes, Pharisees, and hipocrites, and to such as adhered unto them. This low condition is a part of the spotless punishment of the sin of man, unto which Jesus Christ doth voluntarily submit himself.

Quest.

Quest. Wherein, or in what respects was Jesus Christ like unto a worm, for so he describeth himself?

a worm is
1. Despicable.
2. Vseless.
3. None feareth it.
4. None cares to defend it.
5. Every one is bold to tread on it.
6. They will be easily induced to destroy it.
7. None fears revenge for destroying it.

1. Jesus Christ his poverty did so vaile his glory, that in all these and such like respects he was like a worm, which cloud of obscurity was no small part of his humiliation, and suffering for our sin, he was despicable, *Psal.*22.5. *despised of the people*, Psal.119.141. *I am small and despised*, Eccles.4.16. *the poor mans wisdome is despised*. Isai.53.3, *despised, rejected of men*, but God did dearly accept him, *Matth.*3.17. and 12.18.

2. He was rendered hereby in the worlds eye useless, they were exceeding populous, and where it is so, the poor worms are rather a burthen then of any use to their Generation, though they be godly and wise, *Job.*7.49. *the poor people are cursed*, Act.4.11. *the stone set at nought, by the builders. but God made him the head of the Corner*, and desireable to redeem, preserve and govern the world, and especially the Church,

3. None is afraid of a worm, it cannot hurt us, so none feared Jesus Christ, Herod and his men of war set him at nought; though there was the greatest cause in the world for Herod and his men of war to have feared the Lion of the Tribe of Judah, *Rev.*5.5. *and to kiss the Son, lest he be angry*, Psal 2.12. *and tremble at the wrath of the Lamb*, *Rev.*6.15,16,17. *and the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and the bond man, and every free man hid themselves in the Dens and in the Rocks of the mountains, and said to the Rocks and mountains fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand.*

4. None careth to defend such a poor useless creature as a worm is, so no body cared to defend Jesus Christ, and his cause. Once Nicodemus spake a good word for Jesus Christ, which had a present good effect, but he was quipped for it, *Joh.*7,50.51,52,53. Jesus Christ complained, *Psal.*22.11. *there is none to help*, but God taketh care of this poor worm, *Isai.*40.14. *fear not thou worm Jacob.*

5. Any one is bold to tread upon a worm to hurt and injure it, so were the people bold to speak and do against Jesus Christ, sometimes to stone him, *Joh.*8.59. and 10.31. sometime to cast him down the clift of the Rocks, *Luk*4.28,29,30. but God preserved him from them.

6. Every one is easily induced & perswaded to destroy a worm. So were the people, who a few dayes before had cried *Hosanna to the Son of David*, easily perswaded by the Priests, Scribes and Pharises to cry, *crucifie him, and give us Barabbas.*

7. They fear no body to take vengeance for wrong done to a worm, so were the Jews fearless of any vengeance to be inflicted upon them for the wrong and injury done unto Jesus Christ, which made them bold to expose themselves and their posterity unto any such vengeance, saying, *his blood be upon us, and upon our Children.* And never was blood more sharply revenged, and a curse more severely executed, for they have been under that curse near seventeen hundred years, and they are still under it to this day.

Quest. But why did Jesus Christ take upon him such a low condition in this world? why came he not a Prince in the external Royalty of his Father David?

Answ. 1. Because this low, stripped, bereaved condition, under the loss of the dominion of man in this world is one part of the punishment due to the sin of man, *Gen.*3,23,24. and it is such a punishment as may be taken up and born with Innocency, without any defilement of sin, therefore Jesus Christ did willingly submit to the deepest stroke of that punishment, for the satisfaction of Divine justice, *Isai.*53.9. *in all our sinless afflictions he was afflicted*, and *Isai.*53.4. *he hath born our griefs, was wounded for our transgressions, the chastisement of our peace was upon him.* And this innocent punishment for our sin he suffered most purely, perfectly, and meritoriously, unto the Infinite satisfaction of the vindictive Justice of God. And thereby took out the sting of the curse from the like low condition, that we may fall into, and he bore it away from us, *Isai.*53.5,6.

2. Jesus Christ came in this low condition to sanctifie a low condition in this world, for his Saints, the elect of God. Seeing it was the purpose of God to carry the Church in this world through such a low condition, 1 *Cor.*1.26,27,28.

Yet take this with these cautions, 1. All the Church of Gods Elect are not so, all are not in such a low condition, though most are, for the Text saith, *not many noble, rich, mighty*, but some such there alwayes are, for the great support of the Church, *when Kings are nursing Fathers, and Queens are nursing mothers to the Churches*, Isai. 49.23.

2, Again, take this caution, that this low condition of the Church shall not alwayes be so, for in the latter dayes Jesus Christ will more plentifully pour out prosperity, grace, which though it hath been more rarely dispenced hitherunto, yet it seemeth to me, that it shall be otherwise in the glorious times of the Church in this world as may be gathered out of the Prophesies of *Isaiah* from the sixty Chapter and so forward: and from many other Scriptures.

3. Jesus Christ came in a low condition in this world, and carryeth his Elect (many of them) through this world in a low condition, to exert and exercise Gods Sovereignty, in defending his poor worms against the proud great world, and sometimes in advancing his worm, Jacob and David from the Shephards crook to the Scepter, *Luk.*1.48. *he hath regarded the low estate of his handmaid*, this Sovereignty of God is highly celebrated, 1 *Sam.*2.4. *ad* 11. *Job.*5.15,16. and abundantly in the books both of the Scriptures and of the providences of God.

4. Jesus Christ came in such a low condition, to set us a pattern of exercising suffering graces, which must be in this militant world or not at all, for there will be no occasion in Heaven for the use of suffering grace, *when all tears shall be wiped away from our eyes.*

5. Jesus Christ came in such a low condition, to leave an occasion (not a cause) in the hand of Satan, easily to prevail with the wicked Jews, and Pagan Romans, to be so bold as to put to death that innocent person Iesus Christ; for the accomplishing of Gods Counsel, *Act.*2.23. *for the salvation of man*, his low condition obscured his glory, *whom if they had known, they would not have put to death the Lord of glory*, 1 *Cor.*2.8.

From all this we may see and learn that a poor low condition in this world is a sinless affliction, which Iesus Christ hath sanctified to be wholsome and good for his Church in this life, and giveth us opportunity of exerting and acting many graces of the Spirit, and Iesus Christ hath a most tender care over all his poor worms.

Sect.

Sect. 3.

The Sufferings of Jesus Christ in the form of a Servant.
Phil. 2.7. *and took upon him the form of a Servant.*

THis is an eminent part or branch of the Humiliation and sufferings of Iesus Christ, a servant is the loweſt order of mankind, a servant is beneath a Son, *Luk.* 15.14. *I am not worthy to be called thy Son, make me as one of thy hired Servants*, it was a word of humilliation in the penitent prodigal, but an unexpreſſible act of humiliation in Iesus Christ, he came to be a Servant to his Father & that he might have been, if he had been an Earthly King, King David counts it his honour to be a Servant of God, *Pſal.* 116.16. *O Lord truly I am thy Servant, I am thy Servant.* But Iesus Christ took the form of a Servant among men. There be degrees of a Servant beneath that condition which Iesus Christ condeſcended unto, which he could not ſubmit unto; but as low as it was poſſible, he condeſcended, and that was, to take the form of a Servant. Sin hath ſtripped Adam of his dominion, and brought him into bondage, Iesus Christ condeſcended as low as it was poſſible without ſin, to bear as much of the puniſhment of ſin, as he could with Innocency, and therefore took upon himſelf the form of a Servant, to redeem man from his ſervitude; and to bring us into the adoption of Sons, a freedome of the Goſpel, *Matth.* 20.28. *the Son of came not to be miniſtred unto, but to miniſter*, Gal. 4. 4,5. *God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that they might receive the Adoption of Sons.*

To open this point, we muſt conſider there be ſundry kinds or degrees of Servants, or Service.

1. There is the ingenious Servant, who in love and beneficence doth voluntarily make himſelf a ſervant to others, that he might do them good. The beneficent man is willing to be ſerviceable, 1 *Cor* 9.19. *though I be free from all men, yet have I made my ſelf a Servant unto all, that I might gain the more*, not the more mony, but the more men, the more Souls, for he fiſhed for Souls. Paul laboured to win and gain Souls, in which Service he is an under-worker to Iesus Christ, for all the doings and Sufferings of Iesus Christ were to gain and ſave Souls. Such a Servant Iesus Christ made himſelf, *Luk.* 22.27. *I am among you as one that ſerveth*, I take no ſtate upon my ſelf, I only endeavour to do good. This is a commanded Goſpel duty, *Gal.* 5.13. *in love to ſerve each other, though we are called to Liberty.* Thus walked the famous Theſſalonians, 1 *Theſ.* 1.3. *your labour of love.* So did Jeſus Christ, yea, he purpoſely did an act of Service, *Joh.* 13.4. the Service of a waiter at the Table, and here behold Jeſus Christ in the form of a Servant, it was a point of civil entertainment in thoſe dayes to waſh their feet, *Luk.* 7.38, the penitent woman waſhed the feet of Jeſus Christ with her tears of repentance, and *ver.* 44. &c, ſee Jeſus Christ his diſcourſe upon it, and *Joh.* 13.13,14,15,16. Christ his explication of that example of his doth teach, *that they that will be the Diſciples of Jeſus Christ muſt be willing Servants of each other, in love, yea, we muſt be ready to do good to all, eſpecially to the houſhold of Faith:* This is an honourable noble & generous kind of Service, and in this kind of Service the more ſerviceable any be, the more honourable they be, *Matth.* 23.11,12, *He that humbleth himſelf to be ſerviceable ſhall be moſt honourable.* Such a Servant Jeſus Christ is, and that in the moſt eminent way in the world; for he dyed for his Enemies to do them good.

2. There is the hired Servant, when a Freeman is hired to do work for another,

and receiveth wages for his work, of such Servants we read, *Math.*20.1, &c. *they were hired for a day*, and at night the master paid them their wages, Sometimes such Freemen are hired by the great, and serve long in their work; as Jacob did with Laban, *Gen.*29. and 30. and 31.7. *Laban changed his wages ten times*, many kinds of Artificers are such servants, to work for others and receive wages. The Carpenters Trade is eminently so, they build houses for others to dwell in, and have their wages to live on. *Joseph* the reputed Father of Jesus was a Carpenter, and therefore wrought for his living with other men, and lived on his wages, *Luk.*2.51. Jesus was subject to his Parents, therefore he wrought with his Father at his Trade, for so it is expressed, *Matth.*13.55. and *Mark.*6.3. *Jesus wrought with his Father*, if his Father took a bargain by the great, Jesus would help him, if his Father were hired by the day, Jesus would help him. And this is evidently the form of a Servant, though he was free. Thus he would do, unless Synagogue worship, or Temple worship called him away: in that case, both Father and Son would make use of their freedome, and also to wait on the Lord in Family worship.

3. There is a service that a Nation may be obliged in by Conquest, so all the Jews were Servants to the Romans. And in that case, though the children be free, yet Jesus Christ did voluntarily submit to pay the Tribute which they demanded, *Matth.*17.26,27. and in this respect also Jesus Christ took the form of a Servant.

4. There is a form of a Servant that children are under in their non-Age and youth, while they are under Tutors and Governours, *Gal.*4.1. *the heir so long as he is a Child differeth nothing from a Servant, though he be Lord of all.* Apprentices are such Servants, who are bound to their Masters to serve them for a set time to learn a Trade, *Prov.*22.6. *Train up a Child in the way he should goe*, &c. such a form of a Servant Jesus took not, only he was subject to his Parents. Who was able or fit to teach Jesus any thing? he was able to teach the Doctors when he was a child. Jesus Christ was a Tutor, a Master to teach and train up his Disciples, *Joh.*13.13. *Ye call me Master and Lord, ye say well, for so I am.*

5. There is a bond Servant who is bound for all his life, as captives and Moors are. To this kind of service Jesus submitted not; unto the three first forms of a Servant Jesus did submit himself, *viz.* 1. To be an ingenious Servant, *in love to do good to all, and especially to the Saints.* 2. To be a free Servant to work with other men, and receive wages with his Father. 3. To serve the conquerour, by paying such Tribute as they demand.

But unto the two last he submitted not, *viz.* to be bound to serve a man for a time, and much less to be bound to serve a man for his life. Neither of these two forms of a Servant did Jesus take up. And I may offer these Reasons for it.

1. To be bound to serve a man would have hindered him from attending unto his heavenly Fathers business, which he came into the world to do, *Joh.*6.38. *I came down from Heaven to do the will of him that sent me, not my own will*, and much less mans will to which a bond Servant is bound, *Joh.*5.30. *I came to do the will of the Father that sent me*, Ioh.4.34. *my meat is to do the will of him that sent me.* Therefore he might not be such a Servant, as by the Law is tyed to do the will of his Master. Under his godly parents he had liberty to do his heavenly Fathers will, and it is a branch of the Fathers will, that he should be subject to his Parents, whose duty it was to further him in the Service of his heavenly Father. Once at twelve years old he did that, which by accident did not a little trouble his Parents for the present, but Mary so laid up the words of his Apology, as that they did never

ver hinder him from doing his heavenly Fathers business, but further him therein if they could.

2. He had no need to be a Servant under tuition, to teach him humility and subjection, he needed not to be taught by any humane yoke. We need it, *Lam.* 3.27 *It is good for us to bear the Yoke of tuition in our Youth.* but it was not so with Jesus Christ his heavenly Fathers will and command were enough for him, who had the perfect Image of God, and without the least stain of original sin.

3. Because these three kinds of Service that he did undergo, were enough to sanctifie all kinds and degrees of service, for us who need the tuition of such a yoke, because our nature is stained with original sin, and needeth to be subdued and tamed, and thereby be made capable of Instruction.

4. Because it was too far beneath the dignity of his blessed person, to be at the will and command of a frail man, which his godly Parents were considerate of, knowing his Divine Offspring he was subject to them by his own voluntary obedience to the fifth command of God, but never needed to put forth any parental power of command over him.

5. It was Infinite humility in him to condescend to the lowest order of men, in taking the form of a Servant, though he did not stoop down to the lowest degree of that order, especially considering that it would have hindred him from doing the will of the Father that sent him.

Quest. But why did Jesus Christ stoop so low as to take the form of a Servant.

Answ. 1. Jesus Christ took the form of a Servant to satisfie Divine justice in submitting himself to bear the punishment due to the sin of man. Sin stripped man of his dignity, dominion, Lordship and Rule, and cast him into a state of servitude, the sting & curse of this punishment Christ suffered purely perfectly, and meritoriously, to the full satisfaction of divine justice, & thereby hath took out the sting & curse of servitude, he bore that in his own person, to bear it off, and heave it away from us. This is one part of his passive obedience to bear the punishment of servitude, this is one part of his passive obedience which did run through the whole course of his life, and especially in the whole course of his private life, for it was otherwise in some respects in the time of his publick Ministry.

2. Because hereby he sanctified the state of Service for us, that it might be medicinal and wholsome for us, to humble us, sanctifie us and do us good. The curse being removed, it is become a Gospel rod, and a yoke which we have need of, especially in our youth, and Jesus Christ hath fitted it to do us good.

3. Jesus Christ took the form of a servant, that he might perform that active obedience to the Law of God, which that order doth owe unto the Law, and thereby merit that reward, that part of the Inheritance which was by the covenant of works, due unto the perfect observation of those Laws. And this merit of Jesus Christ is imputed to us that believe, by the covenant of grace. So that by taking the form of a servant Jesus Christ performed both active & passive obedience to God, the fruit whereof is made ours by the Gospel. *Jesus Christ did fulfil all righteousness.* Mat. 2.15. wherof this is no small part, in his obedience to the fifth commandment.

4. Jesus Christ took the form of a Servant, and did both suffer and do all the duty that belonged thereunto, to purchase Gospel freedome for us, that through faith in Jesus Christ we may be freed from the evil of servitude, and be made free Servants of God through Jesus Christ. But we must remember that Jesus Christ freeth us from the evil of servitude, not from the state of servitude, 1 *Cor.* 7.21,22,23. art thou called, converted, being a Servant, a bond Servant for life, care not about

that, do the duty of thy place, it shall be but as medicin to thy Soul, and though thou be a Servant to men, yet thou art a Freeman of Jesus Christ, *and if Christ make you free, you are free indeed* in a supereminent free estate. *Onesimus* was *Philemons* Servant, but he was being converted, a Freeman of Christ. *ver.* 16.

O what a comfort is this to poor slaves and Servants that believe in Jesus Christ? that Jesus Christ himself the Lord of glory, took the form of a Servant for their sakes. Jesus Christ hath set Heaven gates open for poor bond slaves, and Servants to enter in by believing. And at the great day we shall see many bond slaves, Servants, and underlings; men and women, *sit down with Abraham, Isaac, and Jacob in the heavenly Kingdome, but their Masters, Rulers, and such as made them slaves, cast out into outer darkness.*

Sect. 4.

The Sufferings of Jesus Christ in bodily infirmityes,

Math. 8. 17. *himself took our infirmityes, and bore our sicknesses.*

THe forenamed Instances of the Sufferings of Jesus Christ did manifestly run through the whole course of his life, all the time of his youth, which were so farr as we know, his most serene dayes that he lived in this world, & wherein he attended to his active obedience to the Law of God, yet he was alwayes in a dark, obscure, low, suffering condition.

The Instances of his sufferings which follow, are more conspicuous in the course of his publick Ministry, such was this point, in this Section touched on, *viz. his bodily Infirmityes*, mentioned by Mathew, which words are recited out of *Isai.* 53. 4. *surely he hath born our griefs, and carried our sorrows*, and this Text he bringeth to prove *that Jesus Christ did heal all manner of diseases, and sicknesses*, not as a Physitian, but as a Mediator, by divine power and Authority, as God and man. He did bear all the sinless punishment of our sins in his body, 1 *Pet.* 2. 24. *himself bare our sins in his own body*, that is the punishment of our sins, *viz.* sinless punishment, whereof our bodily infirmityes, weaknesses, pains and sicknesses are a great and eminent part. And by this part of his sufferings he (so far) satisfied divine Justice, and thereby hath taken out the sting and curse out of our bodily infirmityes, and hath rendred them only medicinal to our Souls, and hereby he hath obtained power over all diseases, to send them, and to recall them as he pleaseth; and to improve them as he will, for the good of his Church, and believing Servants, he hath such absolute power over all our sicknesses, *that he saith to one goe and it goeth, and to another come, and it cometh*, &c.

This Text in *Math.* doth hold forth that part of the Humiliation of Jesus Christ in submitting himself to bodily infirmityes and diseases, which he took, and bare, he took our griefs and pains for our sakes, and bare them in our stead. It is an eminent part of his sufferings clearly held forth in the Propheses; and testified in the Gospel History of him. it is a point of great use and comfort to the Church, that this sharp Rod is managed in the hand of a merciful, tender hearted, yea, and experienced Mediator. Jesus Christ his body was mortal, which is evident by this, that he dyed, yea, he came into the world to dye, and therefore took a mortal body, capable to perform that great service, which he came to do. The body of Adam in Innocency was capable of Immortality, but by sin he became mortal, *Rom.* 5. 12. *as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.* Though the person of Jesus Christ was without sin, yet he took a mortal body, that it might be a fit sacrifice for our sin, which was laid upon him by imputation, being our Mediator, his body was made as Adams body

body was, out of preexisting matter, and was therefore mortal. After his Resurrection, his body is Immortal. *His mortal body put on Immortality*, his glorious immortal body is set down at the right hand of God. *And he will change our vile bodyes after the Resurrection, and make them like to his glorious body*, Phil. 3. 21. After the Resurrection the bodyes of all mankind shall be Immortal both good & bad. The power of mercy will preserve the bodies of the Elect, to be eternal monuments & objects of mercy, and Subjects wherein mercy shall shine forth unto all Eternity. The bodyes of the wicked shall be preserved in Immortality, to be Vessels of wrath, in which the justice of God will shine forth to all Eternity. Thus all humane bodyes are capable of Immortality, and shall be made so to be by the power of mercy and justice, which Attributes of God are to be glorified in mankind for ever. This Immortality of the body of Jesus Christ, was a great and fundamental infirmity of his humane nature, and a fruit of our sin imputed to him as our Mediator, and this made him capable of such other infirmityes as might accomplish his death; So that it was through the infirmity of a mortal body that he dyed, 2 *Cor.* 13. 4. for though he was crucified through weakness, yet he liveth in the power of God; his humane nature subject to our infirmityes, made him mortal, Divine power maketh him Immortal. Though Jesus Christ took many infirmityes, sicknesses, weaknesses incident to a mortal body, yet he dyed not by any sickness, he dyed a violent death, being in his full strength. Their cruelty and harsh usage of his mortal body forced (with his voluntary consent, *Joh.* 10. 18.) a separation of his Soul from his body, by much and cruel whippings, they made deep and long Furrows in his back, by piercing his head with Crowns of thorns, knocked on with a staff, by abusing him all night, they gave him no rest. The Rulers had him to do till after Cocks crowing, then they went to their rest, if their malitious minds would suffer them to sleep; but they committed our blessed Lord Jesus to Souldiers and the rude Rabble, who abused him all the night, in the morning they committed him to Pilate, who finally condemned him, and delivered him to be crucified. They oppressed his spent mortal body by bearing his cross, they nailed his hands, & stretched his body, till all his joints were loosed. At that stretch they nailed his feet, they pierced his side with a Spear, and let out his life blood All these and sundry more of the last sufferings of our Lord, shall hereafter (the Lord assisting) in their place and order be opened; this may suffice at present to shew, that the body of Jesus Christ had the infirmity of mortality, and dyed with grief and pain, a violent death, he dyed not of any sickness. Furthermore in this state of his mortal body when he was in the flesh, he took many other infirmityes of a mortal body, which are sinless punishments of the sin of man, which may be gathered from *Gen.* 3. 17, 18, 19. where the commination, and infliction of them is expressed as the product of our sin. To eat in sorrow to labour with disappointment, and to labour with sweat, until these painful labours, sorrows, sweatings and disappointments have brought us to the dust, out of which we were made.

These infirmityes of humane nature may comprehend all those infirmityes usually instanced in by Divines, as hunger, thirst, wearines, sleepyness, &c. The mortal body of Jesus Christ was sustained (as our bodyes be) by eating, drinking, motion, labour and rest, in all which respects our fallen estate feeleth much punishment, and the matter of sicknesses is usually contracted, by eating and drinking, by heats and colds. As these natural passions and infirmityes have in them a sinless punishment of sin, which Jesus Christ suffered; So why may not we say, that the animal passions and infirmityes have in them a sinless punishment of sin?

as anger, grief, love, *Mark* 3.5. *he looked on them with anger,* but without the least touch of sin, and was grieved, *Joh.* 12.36. *Jesus did hide himself from them,* Math. 14. 13. *when Jesus heard that John was beheaded he departed thence into a desert place, Joh.* 20.2. *the Disciple whom Jesus loved,* Joh. 11,35.36. *Jesus wept, then they said behold how he loved him,* Joh. 11.11. *our friend Lazarus sleepeth,* Joh, 11.3.5. *he whom thou lovest is sick, now Jesus loved Martha and her sister, and Lazarus.* Whether Jesus Christ suffered any sinless punishment in these animal passions, I dare not be bold to affirm. But that Christ hath sanctified them by his experience for us, that I may boldly affirm. There be infirmityes of mans mortal body instanced in the Gospel, and expressed by the same word, of which sort Christ took not, as *Luk,* 13. 11,12,13. *a woman bowed with a Spirit of infirmity eighteen years, and* Joh. 5.5. *a man lying with an infirmity thirty eight years,* but Jesus Christ took no such infirmity as corrupted his humane body, or disabled him from his work and service, from doing the will of the Father. But such infirmity as made him preach, pray, travail with much pain, grief and infirmity, in doing and fulfilling his Fathers work and will, that we have ground to believe; and it is a great comfort unto such servants of God as do work with much pain, that labour in the service of God with an aking head, pained limbs, feeble spirits, crazy bodyes and lungs, unto such it is an unspeakable comfort, that Christ did fulfil his Fathers will, and obey his commands under much infirmity, and by experience knoweth how to pity such as do serve the Lord. Which is the case of most of Gods dear Children, at sometimes or other, and some constantly. It is an antient question among Divines whether Jesus Christ did submit himself to bodily sickness? some are of apprehension he did not, and some are of apprehension he did, among whom I am; and with submission I shall be bold to offer my grounds for it.

1. It is expressly affirmed in the Prophesy, *Psal.* 41.8,9. *an evil disease (a thing of Belial) cleaveth fast unto him (as the Viper did to the hand of Paul,* Act. 28.3,4,5,6.) *and now that he lyeth, he shall rise up no more,* some such sharp distemper fell upon him as forced him to lye down, and his Enemies hoped that he should dy of it, but they were mistaken; as the Barbarians were about Paul, *when the Viper fastened on his hand, but an evil disease did befall him,* it is not said what it was, but it was dangerous, sharp and threatning. When he had been hot and spent all day with preaching and travail, and then be all night on a mountain at prayer, what anguish or feaverish fits it might expose his mortal body unto, or what aches and pains in his limbs, head, jaws, sinews, or the like discomposure of his health it might bring, we do experience in our mortal bodyes often, and so might he, yea he did expose his body to more labour and hardship both by night and by day, then we do. That this Prophesy of the Psalmist is spoken of Christ is most evident, because the ninth verse which is part of the sentence addeth another aggravation unto the affliction. *Yea, mine own familiar friend in whom I trusted* (viz. with the bag) *who eat of my bread, hath lift up his heel against me,* this part of the sentence Christ himself doth apply to himself and Judas, *Joh.* 13.18. *he that eateth bread with me hath lift up his heel against me.* So that we cannot doubt that the ninth verse belongeth to Jesus Christ, then why not the eight verse? if the latter part of the sentence be spoken of Christ, why not the former part? Jesus Christ doth most perfectly know the meaning of the Scriptures, therefore by the sure Testimony of Christ, that Prophesy in the Psalms belongeth unto him, so that some ill disease befel him, so as that for the present he kept his bed upon it.

2. As it is expressly affirmed in the Prophesy, so it is expressly affirmed by Mathew, Chap. 8.17. *himself took our infirmityes and bare our sicknesses.* 3. Because

3. Because sicknesses are a great part of the sinless punishment that is inflicted on man for sin, it is not a sin to be sick, but it is a punishment of sin, and Christ hath borne all the sinless punishments of sin, *Isai.* 53. 3. *a man of sorrows, acquainted with griefs*, here be two significant words, that shew that it was the general and ordinary frame of his mortal body, the words doe signifie such sorrows, and griefs as arise and spring from sickness, and from a crazy state of body; which notwithstanding he did not abate any labour, travail, work, or hardship, that lay before him, and that he had a calling to attend, whereby he might do good to others in Soul or body, *Act.* 10. 38. *he went about doing good, and healing others*, yet this he did in much pain, grief, and infirmity, he was accustomed so to do.

4. It is of great comfort and encouragement to the dear Servants of God, who are forced so to do, unless they should leave the work and Service of the Lord undone; they cannot forbear and withdraw themselves from the work, and yet must perform it with difficulty through pains, aches, weariness, hardship, and sometimes dangerous adventures, in which cases the Servants of God have this eminent encouragement, that Jesus Christ experienced the same, and he is a merciful high Priest and Mediator, to pitty, help, relieve and comfort such of his Servants as are faithful to do his Service, though it be upon such hard Terms.

Such as think Jesus Christ did not submit himself to bodily sickness, do render this Reason, because he healed all manner of diseases in others, and if he had been sick himself, they would have said unto him, *Physitian heal thy self*, or would have said, *it is a sign that he is an Impostor, a deceiver, because he healeth others, but cannot heal himself*, therefore his holy wisdome would not expose himself to such a check, and evil construction of his miraculous healing of others. But under favour I see not force in this Reason, because though he was sick, and sometimes so sick as that he was constrained to ly by it, and so that his Adversaries knew that he was sick, yet it is most certain that he did heal himself and rise again, which is evident by this that he dyed not of any sickness or disease, he dyed a violent death, by the cruelty of his Enemies. Though sometimes they understood that he was sick, yet they quickly saw him up again, and about his heavenly Fathers business, he did not tell them of all the pains and aches that he went about withal, it was enough to him that his Father saw them all, and divine justice saw how holily, patiently, constantly he suffered those sinless punishments of sin, and was fully satisfied in his right, pure, perfect, and meritorious sufferings therein; yea, it is like that Christ did not tell his deerest friends of what pains he laboured under every day, and that may be one Reason why so little is written about this part of the sufferings of Jesus Christ, he gave no such way to these infirmityes as to take him off from his work, he did his Fathers work though he laboured with great pains and much sense of his infirmityes. Yea, it is a proof of his infinite goodness, that though *he was a man of sorrows and acquainted with griefs*, yet ceased not, he failed not to follow God fully, and to attend, to perform the work of his Father which he sent him to do, though he often laboured with an aking head, pained limbs, and a crazy, wearied, spent body, hereby setting before us an admirable Example of patience, diligence, faithfulness, and self-denyal, that spared not his own body, though full of infirmityes to do good to others, and to do and suffer what God called him to do and suffer, with what difficulty and pain so ever he performed the same. And it is an heavenly encouragement to all his Servants so to do, when we are called to any good Service, do it, though we suffer much pain and grief in doing of it. This part of the sufferings of Christ may be further illustrated by three Propositions,

1. Proposition, all bodily diseases, infirmityes, sicknesses, griefs, aches, and indispositions, are punishments of the sin of Adam, and effects of Gods wrath and curse inflicted on man, *Gen.*2.17. *in dying thou shalt dy*, thou shalt dye by degrees, in this word are all diseases and infirmityes comprehended, and are threatned, yea, and inflicted, executed, every disease, ache, or pain, is a drop of the curse inflicted by virtue of this word. And this punishment (as well as many others) is such as may be suffered without sin, by our Lord Jesus, *who is like unto us in such infirmityes yet without sin*, Heb.4.15, what ever Jesus Christ suffered, he sinned not, 1 *Pet.*2. 22. *he did no sin, neither was guile found in his mouth*, not one word of impatience or any other evil, what ever he suffered, either justly as from the hand of God, or unjustly from the hand of man.

2. Proposition, Jesus Christ drank deep of this cup of sorrows, griefs, infirmityes, deeper then any man in the world ever did, or can do, because he is our Mediator, which no other man or creature is able or capable to be; he is Mediator betwixt God and man, he suffered all that was due to man, sufficiently, virtually, though effectually he suffered all that was due to all the Elect. The Lord did suffer Divine justice to inflict all that was due, and he did so, till he was fully satisfied, *Matth.*3.17. *I am well pleased*, no man save Christ ever suffered so much, or ever shall, and therefore he drank deep of this cup of sorrows, to the very bottom, *Isai.*53.3.4.5.6. his deep drinking of this cup is eminently expressed by two multiplying words.

1. He is called *a man of sorrows*, as if he were made up of sorrows, as it may be said of *Paul*, from that Text, 2 *Cor.*11.22, to the end of the Chapter, he was a man of labours and sorrows. So, and infinitely more may it be said of Jesus Christ, he is a man of labours and sorrows.

2. A second multiplying word is, [*acquainted with griefs*] he was habituate to them, they were his dayly familiar acquaintance. See David describing a familiar acquaintance, *Psal.*55.13,14. *they eat and drank together, they went to Gods house together*; so was sorrow and grief the dayly companions of our Lord Jesus, in all that he did. And how could it be otherwise, when he stood in the room of all Gods Elect?

3. Proposition, Jesus Christ did voluntarily take up all this burthen of griefs and sorrows, there be two words in that Text, *Matth.*8.17. that prove the voluntary submission of Jesus Christ, he took, he bare, as a Porter taketh up, and beareth his burthen, so *Phil.*2.7,8. *he emptied himself of glory, and took the form of a Servant*, Joh.10.15,17,18. *I lay down my life for my sheep, I lay it down of my self.*

Quest. Why did Jesus drink so deep of this Cup of sorrows, griefs, & infirmityes?

Answ. 1. Because Jesus Christ doth undertake and undergo that great Office of a Mediator betwixt God and man, to reconcile them and make peace, and that he might pacifie God towards man, he must pay all the debt that man oweth to God, he must satisfie and pacifie Divine justice, by suffering the penaltyes of the broken Law; he must undergo all the punishment which man is most justly obliged to suffer, man himself is never able to do this, Jesus Christ, God and man he only is able, and is willing to do it, and therefore he willingly drinketh that Cup of Sufferings to the very bottom, *Joh.*18.11. *the Cup which my heavenly Father hath given me to drink, shall I not drink it?* this reason is general to all the sufferings of Christ, and therefore a good reason of this part of his sufferings.

2. Jesus Christ drank deep of this Cup of sorrows and infirmityes, that he might in his own person experience the difficultyes of a sickly, crazy, infirm body, that he

might be experimentally moved to pitty, succour, bear with, and relieve such as labour under such a state and condition. And he is the rather careful in this matter, because it is the general and common Rod wherewith he doth chastize all his people, at one time or other; sicknesses are common to all, and in all Ages, now this is a great comfort, that the heart of Christ is tenderly compassionate over all that are in such a condition, out of his own experience.

3. Jesus Christ hath drank deep of this Cup of crazyness, sorrows and infirmityes, to take the sting and curse out of them, and to make a Rod and a medicine of them, which he manageth with his own hand for the good of his Children, by this means he hath alwayes a Rod ready for a Child that needs it, & is a purge ready for every sick Child, all sicknesses and infirmityes are at his command, he saith to this, go and touch that Child, and to another he saith it is enough for this time, let that child alone; it was the Centurion that so describeth the power of Christ over sicknes, and Christ greatly commends his Faith for so speaking, *Matth.* 8.9,13. Jesus Christ hath great power over the life of man by his management of this Rod of sickness, a fit of sickness is often improved to be a means of Conversion, the Souls of Gods Children are often great gainers by this medicine, *before I was afflicted I went astray, but now I have learned to keep thy Commandments.* Psal. 119.67.

Heb. 12-5-13. is a famous Text to express the government of Christ over his Children, by the Rod of correction, and the most frequent Rod of correction is sicknes, pains, hurts, griefs inflicted upon our bodyes, we have famous Examples in Scripture how God hath managed his Children by the Rod of sickness, *David.* *Psal.* 6. and 38. *Hezekiah,* Isai. 38. so *Heman, Asaph,* and many more. This great Example of Jesus Christ is of great instruction to such as have crazy, sickly, weak bodyes; take heed how we abate any service unto the Lord, especially, we Ministers must be careful in this point, because the pattern of Christ strictly respecteth us, *Paul* did eminently imitate Jesus Christ in this point, *Gal.* 4.13,14. *you know how through infirmity of the flesh I preached the Gospel to you at the first, and my Temptation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus.* And we see that *Paul* was understood sickly, crazy infirmity, when he first preached at *Galatia,* and yet he favoured not his flesh, he spared not his crazy body, his love and zeal carried him out to preach the Gospel effectually to them notwithstanding his great bodily weakness that was at that time upon him, now this humility, love, and self denyal in *Paul,* was so acceptable and powerful with them, and so prevailed upon their hearts, that they looked at him as if an Angel had preached to them, yea, as if Christ himself had come unto them to do them good, and they were so far from despising or rejecting him, as a poor, crazy, sickly man, as that they would (if possible) have plucked out their eyes to have done him good, it is honourable and acceptable service to do good to others, with self denyal, hardship and difficulty, to go about in weariness, weakness, pains, and infirmityes, to do good, such a pattern Jesus Christ hath set us, though he was *a man of sorrows, and acquainted with griefs,* aches and infirmityes, *yet he alwayes went about doing good,* Act. 10.38. by this Rod of sickness Jesus Christ doth not only exercise power over the lives of his Children, but also over the lives of his Enemies, *Herod* must dye, that Jesus might return out of *Egypt* unto *Israel,* the World is full of Examples how the Church and Saints have been delivered from persecution, by the death of a persecutor.

Sect. 3.

The Sufferings of Jesus Christ under Reproaches Psal. 22.6. a reproach of men, and despised of the People.

JEsus Christ did voluntarily bear for us the reproaches, cruel mockings, derisions, scoffs, and despisings of the People, *David* hath abundantly propheſied of Christ in this Book of Psalms, and in particular he hath said much of this kind of his sufferings, for *David* was a Type of Jesus Christ, and eminently he is so in his sufferings, therefore I shall lay together some Texts of Scripture, and especially out of the Book of Psalms, which set forth this point, and I choose to express these sufferings of Christ in the Scripture words, which carry a greater fulness of sense and Spirit then any words that I can speak or write, are capable to do.

Psal. 22. is expresly spoken of Jesus Christ, and *ver.* 6,7,8. *I am a worm and no man, a reproach of men, and despised of the people, all they that see me laugh me to scorn, they shoot out the lip, and shake the head, saying, he trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him,* Psal. 35. 11, 12, 13, 14, 15, 16, 17, 21. *false witnesses did rise up, and laid to my charge things that I knew not, they rewarded me evil for good to the spoyling of my Soul, But as for me, when they were sick, my cloathing was sackcloth: I humbled my Soul with Fasting, and my prayer returned into mine own bosome. I behaved my self as though he had been my friend, or brother: I bowed down heavily as one that mourneth for his mother. But in mine Adversity they rejoyced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not, they did tear me, and ceased not. With hypocritical mockers in Feasts; they gnashed upon me with their Teeth. LORD, how long wilt thou look on? rescue my Soul from their destruction, my darling from the Lions. Yea, they opened their mouth wide against me, and said, Aha, aha, our Eyes hath seen it.*

Object. Why is this reckoned so great a part of his sufferings, they are but words, and is it so great a suffering to suffer the bad and evil words of others? if they touch not our bodyes nor goods, is it any great matter what they say?

Answ. The Scriptures shew that there is cruel force in words: words are a weapon that wound the Soul, that is a deeper wound then to wound the body, *Psal.* 42. 10. *as with a Sword in my bones mine Enemies reproach me, while they say daily to me, where is thy God?* Psal. 57. 3, 4. *he shall send from heaven & save me from the reproach of him that would swallow me up, Selah. My Soul is among Lions, & I lye even among them that are set on fire, even the Sons of men, whose teeth are Spears and Arrows, and their tongue a sharp Sword,* Psal. 52. 2. *thou lovest all devouring words, O thou deceitful tongue, his tongue swallowed up Nob, the City of Priests,* Psal. 55. 21. *the words of his mouth were smoother then butter, but war was in his heart: his words were softer then oyle, yet were they drawn Swords,* Psal. 12. 3, 4. *The tongue that speaketh proud things, who have said, with our tongues we will prevail, &c.* Psal. 64. 3, 4. *who whet their tongues like a Sword, and bend their bows to shoot their Arrows, even bitter words, that they may shoot in secret at the perfect, suddenly do they shoot at him, and fear not.* Psal. 10. 7. *His mouth is full of cursing, deceipt, and fraud, under his tongue is mischief and vanity.* Some People have bloody mouths, *the words of a Tale-bearer are as deep.* All the providential wounds which God inflicted upon *Job*'s estate and body, did not wound him so deep as the censorious words and unkind speeches of his friends did.

The Tongue of man is his glory, if it be a good tongue, it is very excellent, *a whole-*

some tongue is a tree of life, knowing how to use knowledge aright, Prov. 15.2.4. *the tongue of the just is as choice silver, very desireable and delightful.*

But if it be a bad tongue, it is very mischievous and pernicious, it wounds the honour of our Neighbour, and that is a very deep wound, *Eccles.* 7.1. *a good name is better then pretious ointment,* Prov. 15.31. *a good report maketh the bones fat,* Prov. 22.1. *a good name is rather to be chosen then great riches, and loving favour rather then silver and gold,* a reproachful tongue robbeth our Neighbour of this pretious Treasury, Reproaches kill love, and that is a bitter and mischievous slaughter, *Prov.* 16.28. *a whisperer separateth chief friends,* a reproaching tongue destroys the comfort of humane society, which is a great wound to the heart of man, whom God hath made a sociable creature, *Jer.* 9.3,5,8. *they bend their tongues like their bow for lyes, they will deceive every one their Neighbour, they will not speak the truth, they have taught their tongue to speak lyes, their tongue is an Arrow shot out, it speaketh deceit, one speaketh peaceably to his Neighbour with his mouth, but in his heart he layeth wait for him,* Psal. 12.2. *They speak vanity every one with his Neighbour, with flattering lips do they speak.* An evil tongue stirreth up hatred, strife and contention; and kindleth hell fire among Neighbours, *Jam.* 3.5,6. *the tongue is a little member, and boasteth great things, behold how great a matter a little fire kindleth, and the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of Hell:* the tongue is a weapon of revenge, and of cruel malice, *Psal.* 52.2,3,4. *thy tongue deviseth mischief like a sharp Rasor, working deceitfully, thou lovest evil more then good, and lying rather then to speak Righteousness, Selah. Thou lovest all devouring words O thou deceitful tongue.* The whole City of *Nob* was destroyed by *Doegs* tongue, *Jer.* 18.18. *come let us devise devices against* Jeremy, *come let us smite him with the tongue, and let us not give heed to any of his words;* words will leave some stain, *aliquid herebit.* Psal. 140.3 *They have sharpened their tongues like a Serpent, Adders poyson is under their lips, Selah.* Math. 11. 16. *Glutton, a wine bibber, a friend of Publicans and sinners;* many such mischiefs do spring from a reproachful tongue, which kind of bitter Sufferings our Lord Jesus did undergo.

Quest. Why did Jesus Christ that most innocent Lamb of God undergo this great and bitter affliction of reproaches and cruel mockings?

1. Because it is one of the punishments which our sin hath deserved, Jesus Christ never deserved to be so spoken of, so reproached, so mocked, all was falsly and unjustly charged upon him, without any appearance of cause, they laid to his charge things that he knew not, but we the people of God have deserved them all, some in one respect, some in another, and therefore Jesus Christ did bear them for us, *Isai.* 53,4,5,6. *he hath born our griefs, and carryed our sorrows, he was wounded for our Transgressions, he was bruised for our Iniquityes, the chastisement of our peace was upon him, the Lord hath laid on him the Iniquityes of us all.*

2. Jesus drank deep of this cup of reproaches, because he could do it Innocently without any contamination, or participation in sin, 2 *Cor.* 5.21. *though he was made sin for us, yet he knew no sin,* 1 Pet. 2.22,23. *he did no sin, neither was guile found in his mouth, when he was revyled, he revyled not again, when he suffered, he threatned not.*

3. Jesus Christ drank of this cup even to the bottom, to the full satisfaction of Divine justice, that he might take out the sting of the curse and wrath out of them, for the sake of his Elect, who are to live in an evil world, where they are sure to suffer reproaches, and much evil and hard measure by the ill tongues of People 2 *Cor.* 6.8. *by honour and dishonour, by evil report and good report, as deceivers and yet*

true, 1 Cor.4.12,13. *being reviled we bless, being persecuted, we suffer it; being defamed, we intreat, we are made the filth of the world, and are the offscouring of all things unto this day.* But none of these things can hurt us. Jesus Christ by his Sufferings hath took out the curse of them, they have much of mans wrath in them, but all Gods wrath is taken away by Jesus Christ.

4. Jesus Christ suffered reproaches and abuses of mens tongues, to set us a Copy and pattern of patience, that we might learn of him how to carry our selves under such injuries, that we might learn of him to behave our selves patiently, and meekly, as our Lord Jesus did, 1 *Pet.*2,21. *Christ also suffered for us, leaving us an Example that ye should follow his steps,* Act.8.32. *he was led as a sheep to the slaughter, and like a Lamb before his shearers, so opened he not his mouth.* Yea, before his Butchers he was silent and patient, *Isai.*53.7. *he was oppressed, he was afflicted, yet he opened not his mouth,* but only to say, *Father forgive them, even when he was brought as a Lamb to the slaughter.*

5. Jesus Christ suffered reproaches to sanctifie them, that he by his love and wisdome may make them good medicines for his Church, his Elect, it is a very sharp Physick, but Jesus Christ by his experience knoweth how to qualifie and commix them with other Ingredients, and make them very wholsome and operative for the good of his Elect; it is a powerful Physick to purge away pride, to hide and subdue it, and to teach humility and meekness, which are very needful lessons for Gods people to learn in this our militant condition, Jesus Christ by his Example in bearing reproaches doth set us sundry needful lessons to learn,

1. We must learn to keep a strict watch over our whole conversation, that we may give no just matter or occasion. We must cut off occasion from them that watch for it, if there be a cause for their reproach we loose the glory of our suffering, 1 Pet.2,20. *for what glory is it; if when you be buffeted for your faults, ye take it patiently, you do well* to take it patiently, and you may find inward comfort upon your humiliation, and outward pitty, but there is no Christian glory upon such deserved sufferings; they may sin in rigour, and we may do virtuously in exercising patience; but we loose the glory of such Sufferings, because they are just.

2. This pattern of Christ his patient suffering reproaches doth minister a lesson of comfort to such as suffer unjustly, because your Innocent and holy conversation doth confute those false and unjust aspersions. so did Christ confute those that reproached him, his Innocency so shined, that even *Pilate* himself did acquit Jesus Christ from such aspersions as they cast upon him, and he saw plainly that it was his Adversaryes malice, and not his desert, *Matth.*27.18. for he knew that it was for envy that they had delivered him; no wise man will believe such reproaches as the Innocency of the party doth sufficiently confute, without any words of Apology, Innocency it self speaks a consolation, and maketh the Arrows to fall light on their own pate, Daniel is a famous Example of an innocent sufferer, *Dan.*6.5 *Then said these men we shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God,* and he pleaded his innocency before the King, *ver.*22 *my God hath sent an Angel, and shut the Lyons mouths, that they have not hurt me, for as much as Innocency is found in me, before him, and also before thee O King I have done no hurt.* Such was the pattern of Jesus Christ which he hath left us, as it is expressed in the Prophesy of David, *Psal.*35.11,12. *false witnesses did rise up, they laid to my charge things that I knew not, they rewarded me evil for good to the spoyling of my Soul.* Again, it is a matter of great consolation and holy joy, to suffer any thing for the sake of Jesus Christ, *Act.*6.41. *they departed from the presence*

sence of the Council, rejoycing that they were counted worthy to suffer shame for his Name, Luk.6.22,23. *Blessed are ye when men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil for the Son of mans sake, rejoyce ye in that day, and leap for joy, for behold your reward is great in Heaven, blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsly for my sake, rejoyce ye and be exceeding glad, for so persecuted they the Prophets which were before you.* in this case it is good to say with David *if this be to be vile, I will yet be more vile*; grace is incensed, stirred up, & increased by such Tribulations and abuses, many graces are exercised and increased by such wrongs, *Rom.5.3,4,5. we glory in Tribulations, knowing that Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. The tryal of our Faith is more pretious then gold*, and when a believer is reproached, Faith will make him wash his hands in Innocency; when men fly upon us in their wrath, Faith will fly to Christ who hath taken away the sting of them, and will turn them to prayers; and God will make them wholsome Physick for us. Yea, Faith will make us to imitate our Lord Jesus, who forgave his Persecutors and prayed for them. And among many benefits that believers gain by suffering the wounds of evil tongues, this is a chief one, that he will learn to watch and govern his own tongue, finding by experience the mischief of evil tongues, he will beware of doing the like to others. he will teach his tongue to bless when they curse, he will beware of staining his Religion, by an unbridled tongue, *Jam.1.26. If any man seemeth to be Religious and bridleth not his tongue, that mans Religion is vain.*

Sect. 6.

The Sufferings of Jesus Christ under the ungrateful disacceptance of the good works which he did for them and among them.

NEver did any perform such; and so many good Works for a people, as Jesus Christ did for the Jews: and yet never was any man so ungratefully disaccepted, rejected and abused, *Act.* 10. 38. *God anointed Jesus of Nazaret with the Holy Ghost and with power, who went about doing good and healing all that were oppressed with the Devil, for God was with him.* It is unutterable how many good works Jesus Christ did among them, even visible and bodily good which all men saw, a child might run and read them; besides these invisible, spiritual and heavenly works of Redemption and Salvation which he did for them, But what acceptance did he find among them? see *Luk.* 4.28,29. *All they in the Synagogue that heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of a hill, whereon the city was built, that they might cast him down headlong.* Though he taught them the heavenly Doctrine of the Gospel, and confirmed his Doctrine with many Miracles, yet they believed not. Joh.12.37. *Though he had done so many Miracles before them; yet they believed not on him, yea they went about to stone him.* Joh.8,59. *Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.* Joh.10.31. *They took up stones again to stone him.* At another time he saw meet to hide himself from them. *Joh.*12.36. *Jesus departed and did hide himself from them.* At another time he was fain to doe the same

Joh.

Ioh.11.39. *They sought again to take him, but he escaped out of their hands*, and v. 40. *He went away again beyond Iordan, into the place where John at first baptized, and abode there.* Ioh.10.20. *Many of them said he hath a Devil, and is mad, why hear ye him?* And when he cast Devills out of the people, the Scribes and Pharisees were so irrationally malitious, that they said he cast out Devills by Beelzebub the Prince of Devils *Mat.*12.24. We have cause to behold and wonder at these and many such like sad sufferings of our dear Lord Jesus Christ. Nay, we read of one, who when the Lord had healed him, went and betrayed him. *Ioh.*5.5,13,14,15,16. A man had an infirmity thirty eight years; Jesus healed him, he wist not who it was that healed him. Iesus finding him in the Temple, said to him behold thou art made whole, sin no more lest a worse thing come unto thee. The man departed, and told the Jews, that it was Jesus that had made him whole, ungrateful wretch, for therefore did the Jews persecute Jesus, and sought to slay him, because he had done this thing on the Sabbath day; Yet some have more charity for this man then I see cause for, *Luk.*8.37. *the whole multitude of the Gadarens besought him to depart from them*, when he had cast out a Devil and healed a mad man, *Mar.*3 5,6,7. he healed the withered hand of a man in the Synagogue, and the Pharisees went forth, and straightway took Counsel with the Herodians against him, how they might destroy him; but Jesus withdrew himself with his Disciples to the Sea, *Joh*,11.53,54. then from that day forth they took Counsel together to put him to death. Jesus therefore walked no more openly among the Jews, but went thence unto a Country near to the wilderness, into a City called *Ephraim*, and there continued with his Disciples, it is numbred among the blessings of the Tribes of Israel, as a great blessing, to be acceptable to his Brethren, *Deut.*33.24. *viz.* when his virtuous actions deserve it, as it was with David, 2 *Sam.*3.3.36 whatsoever the King did, pleased the people. But it was otherwise with our Lord Iesus, though he did for them the most famous and miraculous works that ever were done in the world, yet none of his holy words and good works pleased the Iews; but they picked up some occasion or other (no just cause) to disaccept him, quarrel at him, abuse him, and finally kill him.

Quest. Why did Iesus Christ submit himself to suffer such sad and unworthy usage for those admirable good works which he did among them, and for them? to be so disaccepted and ill rewarded, when he so highly deserved at their hands?

Answ. Though Iesus Christ never deserved any such usage, yet we have deserved it, and therefore he suffered this punishment, which our sins have deserved; he suffered to satisfie Divine justice for the sin of man, his innocent suffering that which our sin hath deserved, is part of the satisfaction of vindictive justice, and thereby removeth the curse out of our sufferings, and hath sanctified such abusive suffering to be wholsome medicines for us, and to encourage unto patient suffering of such usage in the world, *Joh.*15,18,19,20,21. *If the World hate you, you know it hated me before it hated you; if ye were of the World, the World would love his own, but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. Remember the word that I have spoken unto you, the Servant is not greater then his Lord, if they have persecuted me they will also persecute you; but all these things they will do unto you for my Names sake, because they know not him that sent me.* When the Crointhians and Galatians did ungratefully abuse Paul, he bore it patiently, he had spiritual gain by it, & so it hath been with all the Prophets, Apostles Saints and Martyrs, of whom the world was not worthy, *Heb.*11.38. who did eminent good works for the World, yet they did basely abuse them, and ill reward them,

them, and all this our Lord Jesus hath sanctified for our good, by his suffering such unworthy and ungrateful usage for our sakes.

Sect. 7.

The Lord Jesus suffered Temptations for our sake.

THere be two kinds of Temptations, some are for tryal of Faith and other graces, which kind is usually expressed by a word which signifies Temptations that are exerted by afflictions, of this sort of Temptations I shall not speak in this place, though Jesus Christ drank deep of this cup also, as appeareth in the History of his life. The second sort of Temptations is to be tempted to sin, which kind of Temptation is usually expressed by a word signifiing to tempt unto sin; of this sort of Temptations the Devil is the Author, and therefore he is called the Tempter, *Matth.*4.3. And it pleased Jesus Christ for our sakes to give the Devil leave to do his worst against him, the History whereof is recorded in *Matth.*4.1. *Mark.*1.12,13. *Luk.*4.1. *ad* 14.

This History is asserted by three great witnesses, inspired by the Holy Ghost, to assure our Faith of the truth of it, the whole course of the publick Ministry of Jesus Christ was filled with all kind of Temptations, *Luk.*22,28,29,30. ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdome, as my Father hath appointed unto me, *that ye may eat and drink at my Table in my Kingdome, and sit on Thrones judging the twelve Tribes of Israel*, in which Text we may see, as I apprehend, 1. The virtuous Carriage of the Disciples, ye are they which have continued with me in my Temptations, *viz.* I called you to follow me, when I began my publick Ministry, which hath been a time of great and manifold Temptations unto me. And you have with love, zeal, and faithfulness constantly stuck to me, and continued with me in all my Temptations, as opportunity and occasion served.

2. The honourable and holy reward freely given them by Christ, a Kingdome, this Kingdome is described.

1. By the Authority of it, *I appoint it unto you.*

2. By the Exemplar pattern, *as my Father hath appointed unto me.*

3. By the parts of it, which are most honourable and eminent, and these are such as shew, that it is an estate that the Church doth attain unto in this life, and is only a preface to the glorious Kingdome to be attained in the life to come, as I conceive with submission.

The particulars are,

1. *To eat and drink at my Table in my Kingdome*, which the Church injoyeth in our Sacramental Communion with the Father and the Son, at the Lords Table, which is a way of worship suitable to this life, but not suitable to our estate in heaven.

2. *To sit on thrones judging the Church*, (called the twelve Tribes) *viz.* in exercising of Gospel Discipline, which also is suitable to the state of the Church in this life, but not suitable to the state of the Church in Heaven, there will be no use of discipline in Heaven.

So that by this we see, that the Gospel Church springeth up, and groweth in the field of Temptation, wherein Jesus Christ walked, and his Disciples continued with

him, and the product was, the Institution of a Gospel Church, a Stone hewed by the Axe and Hammer of Temptations, is fit to be built into a Gospel Church, and to injoy full Communion at the Lords Table, and voting in the Church, and one fitted and humbled by Temptations, is fit to undertake the Gospel Ministry in a Gospel Church.

Jesus Christ suffered himself to be tempted both by men and Devils, among men he suffered himself to be tempted both by bad & good men, consider some Instances of his being tempted by bad men; *Matth.*22.15,16,17,18. *Then went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto Jesus their Disciples with the Herodians saying, Master, we know that thou art true, and teachest the way of God in Truth, neither carest thou for any man, for thou regardest not the persons of men, tell us therefore what thinkest thou, is it lawful to give Tribute to Cesar or no? but Jesus perceived their wickedness and said, why tempt ye me hypocrites.* Luke expresseth this, or the like Temptation more fully, *Luk.*20.20. and they watched him, and sent forth spyes, which should feign themselves just men, that they might take hold of his words, and so they might deliver him unto the power and Authority of the Governour. See another Instance, *Matth.*22.35,36. *then one of them which was a Lawyer asked him a question, tempting him, saying, Master, which is the great Commandment in the Law?* see another Instance, *Luk.*10.25. *and behold a certain Lawyer stood up and tempted him saying, Master, what shall I do to inherit eternal life?* see another Instance, *Matth.*16.1. *the Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from Heaven,* unto these he maketh a sad Answer, *Mark.*8.12. *and he sighed deeply in his Spirit and saith, why doth this Generation seek after a sign, verily, I say unto you, there shall be no sign given to this Generation.* See another Instance, *Matth.*19.3. *the Pharisees also came unto him tempting him, is it lawful for a man to put away his wife for every cause.* See one Instance more, *Luk.*11.53,54. *and as he said these things unto them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him and seeking to catch something out of his mouth, that they might accuse him.* It was an hour of great Temptation that Jesus Christ was in? He also suffered himself to be tempted by good men, as it appeared in that famous Instance of Peter, *Matth.*16, 22,23. Peter took him, and began to rebuke him, saying, *be it far from thee Lord, that shall not be unto thee, but he turned, and said unto Peter, get thee behind me Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.*

Jesus Christ suffered himself to be tempted of the Devil, he gave Satan leave to do his worst against him. The time when he entred upon this horrible conflict was, so soon as he was baptized by John, and had the Spirit descending upon him like a Dove, and had that Divine Testimony from Heaven. *This is my beloved Son, in whom I am well pleased.* These things might have terrified and disanimated Satan from attempting him with his carnal & worldly Temptations, but his envy & hatred against Christ did rather incense provoke, and imbolden him to assault him, having leave given him to do his worst against him. *Jesus Christ was carried by the Spirit into the Wilderness to be tempted,* he was not carryed by a transporting act of the Spirit, but by a spiritual Rule and power extraordinary, he was now entering upon the great work of his publick Ministry, he saw meet to begin that extraordinary work with an extraordinary Fast; to spend forty dayes (as *Moses* did in the Mount with God) with God in prayer. Now being in the wilderness the Devil had him alone, separated from all humane communion, or assistance, or

divertion,

diversion, he was where no living Creature was, save Beasts of the wilderness *Mark.*1.13. *he was with the wild Beasts, but the Angels ministred unto him*, and how far they were a bridle to Satan, in assaulting him, it is not said, he began his Ministry with fasting and prayer, and with suffering Temptation, for this was the season that Satan had his Commission to tempt him. He was tempted all these forty dayes and forty nights, while he was in fasting and prayer, for *Mark.*1.13. he was there in the wilderness forty dayes tempted of Satan, and *Luk.*4.2. being forty dayes tempted of the Devil. What conflicts and Temptations he underwent all that time, is not expressed, and therefore not necessary for us to know, nor fit to enquire, where God is silent; it becometh us to lay our hand upon our mouth, *secret things belong unto the Lord, revealed things belong unto us, and to our Children*, *Deut.*29.29. So much of this part of the sufferings of Christ as is necessary for us to know is revealed in the Harmony of those three Evangelists before recited, of which I shall now say but little. Here be three, yea, four Temptations recorded as an Epitome of all sorts of Temptations, wherewith Satan doth usually assault the Church of Christ Jesus. These are all fleshly and worldly Temptations, as for Temptations of envy, malice, revenge, and such like, they are the frequent Temptations of hypocrites, but not so frequently can Satan fasten them upon sound believers, in whom there is a living principle of love. These Temptations I shall touch, as they are recorded by Mathew.

1. The first Temptation is to sensual pleasure, to satisfie the natural appetites of the Flesh, all of them being comprehended under that one, of eating, which is the strongest and most vehement Appetite in the whole wheel of nature, and most difficult to govern: govern that, and ye govern all. These Appetites of the flesh are the dangerous Temptations of this last and best Age of the Church in this militant world, *Luk.*21.34. *take heed to your selves least at any time your hearts be overcharged with surfeiting & drunkenness, & cares of this world, & so that day come upon you unawares.* The satisfying of these Appetites were the ruine of the old world *Matth.*24.37,38,39. *But as the dayes of* Noah *were, so shall also the coming of the Son of man be, for as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that* Noah *entered into the Ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.* Jesus Christ hath fought this field for us, and conquered Satan in all these kinds of Temptations, all Temptations unto any kind of Sensuality are conquered by Jesus Christ, who hath both conquered them in his combate, and set us an holy and powerful pattern, how we should do the same.

2. The second sort of Temptations which Jesus Christ did conflict with, & conquer is fear, which layeth Faith prostrate, and raiseth unbelief to use carnal wisdom and shifts to help our selves, and stirreth up carnal confidence and presumption in a misapplyed promise, which is a very dangerous Temptation to a believer. This Temptation of fear gave a great foil to the Faith of *Abraham*, both in *Egypt* and in *Gerar*, in saying his wife was his sister out of fear, and in like manner was the Faith of *Isaac* foyled. But *David* was a gallant conquerour in this point, that would not touch *Saul*, when the Providence of God delivered him, or exposed him into his hand, no not to gain a Kingdome by an indirect means: against this Temptation of fear, Jesus Christ hath diligently charged and fenced the Church, *Matth.*10.26, 28,31,33. *Luk.*12.32. and in many other places, and by his Conflict with this sort of Temptations he hath both conquered Satan for us, and hath set us an heavenly pattern how we should conquer them also,

A third and fourth sort of Temptations. This Temptation is double, the bait is Worldly riches and glory, to satisfye those spiritual sins of Covetousness, Ambition and Pride, which are the filth and off-spring of mans lost Dominion. Satan presented a sense-ravishing, though but an imaginary glimpse of all the worlds glory. *Luk.* 4. 5. it was done in a moment of time: but he endeavoured to set on as ravishing an impression upon his Phancy as he could, to raise in him a Lust and longing after such another sight, and especially to enjoy that gallant thing which he had seen. We are apt to be taken and ravished with such glimpses, that we are ready to run the greatest hazzards in the world to enjoy that object. Men are sometimes so taken and ravished with a glimpse of an object of Lust, as David was: but more frequently and violently with objects (especially if attainable) of Riches, Gain, Profit, Honour, to satisfie Covetousness Ambition, Pride, Worldly greatness: and upon this account, will be hired and allured from the Worship and Service of God, and Communion of Gods people therein: as *Lot* was, who being ravished with the riches and fertility of the Plains of *Sodom*, was content, yea chose to part with Abrahams Family, and communion in the worship and service of God there exercised, and to goe unto Sodom and to live among them. How often have we seen men enamoured with a good Farm (as they esteemed and fancied it) for the enjoyment of which, they have left the Neighbourhood, and communion of Saints, and of the Church, and gone to live alone in a wilderness, where they are compassed about with their own land and Beasts. Yea such is the power of this Bait, that the hook within will catch and engage them, not only to part from the true worship of God, but to give themselves up to Devil-worship. As *Demas* forsook Paul and the Gospel, and imbraced the present world, to obtain a great Living, to be a Priest in an idol Temple, as Ecclesiastical History informeth us.

And how many in our dayes, are hired against their light, from the Truth, and Protestant Religion, unto Popery by a fat Bishoprick, a Cardinals cap, a tripple crown? And thus the Devil thought to hire Jesus Christ to Devil-worship, by a false pretence, that he had power to make him possessor of all that glory, whereof he had given him such a ravishing glimpse. But Jesus Christ hath fought this great Battel, and conquered the Devil, and all these kinds of Temptations for us, and come off Conquerour, and set us a pattern how we may doe so also.

From this admirable History of Jesus Christ his suffering himself to be tempted by the Devill, even to the uttermost of his power and skill, we may gather up some *General Considerations*.

First. See the marvellous power of fictitious Imaginations, and figments of the mind. What strong conceptions and mental productions of Sin they fill the Souls of men withall. They prevailed not so far with Jesus Christ as to pollute him, but to tempt him to the uttermost. Mad men doe many times speak out their mental fictions and conceptions: but sober men have more command over themselves, than to vent and speak out what is boyling in their hearts. But the thoughts and figments of the mind are seldome quiet, unless they be overpowered by a soul-ruling imployment and Spirit. The presence and Worship of God should over-bear them, and often doth: Yet vanity of mind, running after these mental figments, is a mournfull complaint of Gods Children, as being a troublesome vexatious sore, and bitter interruption, even in our best Services; and well if this be bitter! they doe the less hurt, they are most pernicious when they are sweet, pleasant, delightfull. These kind of Temptations hath Jesus Christ experienced

perienced and conquered, he was now exercised in an extraordinary duty of fasting and prayer, at his making entrance upon his publick Ministry, and lo, what interruption he met with by these fictitious imaginations and figments which Satan assaulted him withal. But praised be his grace, he hath conquered them for our great encouragement and advantage.

2. We see the great power Satan hath over the minds and phansies of men, by these fictitious imaginations, and figments, he can transport us up and down in the world, as he listeth, to suit and to promote his Temptations. Jesus Christ suffered himself, at this time of his Temptation, to be transported by Satan. One while he was transported on to the top of one of the Pinnacles of the Temple, and there was affected and terrified with fear. This [illegible] which Jesus Christ suffered Satan to inject into his holy mind, that he might experience such Temptations, and conquer them for us. So likewise when he transported him into an exceeding high mountain, and there shewed him all the Kingdomes of the World, and the glory thereof; this was but [illegible] imagination, which Satan (having permission) injected into his holy mind, for it is most certain, that there is no such mountain in the world, where such an object is to be seen, much less in a moment of time to be performed, as *Luke* saith it was, *Luk.* 4. 5. therefore these Temptations of [illegible] vanity of mind, which were (doubtless) no small interruption to his holy heart, in that holy service and worship he was about. But blessed be his Name, as he hath experienced our Temptations, which are such a sad and doleful annoyance to us, so he hath conquered them for us, and set us a pattern how we should do so also.

3. We see the great subtlety and policy of Satan, to watch for, catch, and lay hold on, and improve the opportunity, when his Temptation may be most advantaged, to take place and prevail.

1. He had waited forty dayes, *viz.* till Jesus was an hungry, before he assaulted him with that Temptation, to satisfie his Appetite, though by unlawful means, or not by the ordinary means.

The order of the time of these Temptations, is not strictly to be insisted upon, as appeareth by *Luke*, who placeth that Temptation second, which *Matthew* placeth third. And besides, this Temptation which they all place first, was not acted till the end of the forty dayes fasting: because the Text saith, *that he was an hungry*, which gave Satan his opportunity, and it may very well be, that the other Temptations which are recorded, were acted, before this at the end of the forty dayes, for the Text saith, *that he was tempted forty dayes.* Satan plyed him every day, having liberty so to do, he would not stay till the forty dayes of his liberty were ended, before he began his Temptations.

2. When he had brought his Phansy into an apprehension of danger then he stirs up fear, and this urges to approve (in Phansy) some unlawful shift to avoid the danger, as he dealt with *Abraham*, to devise a way of escape on, or upon an imagination that such a danger might befall him. And Satan doth seduously labour to put us upon false confidence in a misapplyed or misinterpreted promise, as it was Josiahs case, 2 *Chron.* 34. 28. he had this promise, *I will gather thee to thy Fathers, and thou shalt be gathered to thy grave in peace*, a misinterpretation of this promise, made Josiah over bold to fight against *Pharaoh Necho*, 2 Chron. 35. 20, *ad* 25. where he was slain.

3. When he had tempted him with the most ravishing sight of the worlds glory, then he tempts him to get it upon any Terms, even to take it at the usurping

hand and gift of the Devil, and to do homage to the Devil for his preferment, as if he should say, do but thank me, and acknowledge me so far, and I will give thee it all. Men will do any thing for a Kingdome, or a Popedome, &c. but Jesus Christ despised them all, and hath conquered this tickling Temptation.

4. The fourth general consideration, see the constant way by which the Lord Jesus doth answer, expel, and conquer every kind of Temptation, viz. by resisting it by the Sword of the Spirit, the Word of God. The Scripture is a weapon mighty through God, and if we be diligent it is alwayes ready at hand, for our use and defence, when all our actions and conflicts are regulated by a command, the promise will ever be ready to assist, and protect us.

5. See the powerful effect of a pertinent application of a Scripture in our management of the spiritual War, in repelling and resisting of Temptations, *Jam. 4.7. resist the Devil, and he will fly from you.* The Sword of the Spirit is an holy weapon, that he dares not conflict with, if Satan assault thee, and find thee well armed and furnished with the Scripture, he will soon depart, and let his Temptation fall, or ly by at present, watching for a fitter season, for that or any other Temptation whereby he may do thee a mischief.

Quest. Why did Jesus Christ suffer his holy, pure, humane nature to be so far under the power of Satan, as to be transported in such an hideous manner, from the wilderness to the City, to the Temple, to the top of a Pinacle, to the top of an high mountain, and there to be deluded with a vain sight? Satan hath a great power over the Phantasies of men, and he can (when leave is given unto him) transport their Phantasies and imaginations unto such strange notions and Temptations, and therefore still the question remaineth, why did our Lord Jesus suffer his pure mind to be afflicted with such transporting Temptations?

Answ. 1. Because this is a great part of the punishment due unto the sin of man, to be given up unto, and under the power of Satan, unto his seductions and Temptations, *Eph. 2.2. in times past ye walked according to the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience,* &c; *Act. 26.18. from the power of Satan.* Mankind are lawful Captives to justice, and we are delivered up unto Satan to be our jaylor, and one part of the power which the Goaler hath over us, is this, to work in our hearts, minds, Phantasies and affections, this is a deep and dreadful part of the punishment of sin, our mental bondage is a sore bondage; there is abundantly more sin committed in the minds, thoughts, and imagination, then in outward actions. There be frequent Murthers, Adulteries, Fornications, Thefts, Blasphemies, and what not. There be many abominations within, that dare not look out, *Prov. 6. 16,18.* there be seven abominations, whereof one is, *an heart that deviseth wicked imaginations,* at the day of Judgement, *when the secrets of all hearts shall be opened and judged;* there will be abundance more work in judging the inward sins of the mind and heart, then of the outward sins of words and deeds, *it is out of the abundance of the heart that the mouth doth speak,* our slavedome to Satan is principally in our minds hearts, and imaginations.

Therefore Jesus Christ suffered this punishment to the full, so far as it could be suffered with Innocency, he suffered till Justice was satisfied, he gave Satan leave to do his worst against him in these Temptations, as he did at his last sufferings, which are called your *hour and power of darkness,* at this time of Temptation Satan did saucily domineer over our dear Lord, abusing his Phantasie and Imagination to the uttermost of his skill, and all this Jesus Christ suffered in our stead.

2. By

2. By his suffering of Temptations Jesus Christ hath taken away the sting and curse, and condemning power out of all our Temptations, so that they cannot mortally hurt us; because the Law is satisfied by the sufferings of Jesus Christ, it is the Law that gives strength to sin, to procure punishment, 1 Cor. 15. 56. seeing then that the offence of the Law is removed by the sufferings of Jesus Christ, the mortal power of Temptations is taken away, Temptations they may sorely afflict, but they cannot kill and damn a Child of God.

3. Jesus Christ suffered himself to be horribly tempted, that he might be an experienced, able, faithfull and compassionate high Priest, to relieve us in our Temptations, and to bear with us in our violent and strange extravagancies, in our vain figments and imaginations. *Hebr. 2. 17. Wherefore in all things it behoved him to be made like unto his Brethren that he might be a mercifull & faithfull high-Priest in things pertaining to God, to make Reconciliation for the sins of the People.*

4. Our Lord Jesus gave Satan leave thus to assault him, in this part of his invisible Kingdome, where his power is greatest, that he might procure for us an absolute and compleat Victory over Satan, and all his powers and policyes, that no force should be left in his hand against Believers in Christ. He hath conquered his inner Kingdome, the power that he hath over mens minds and imaginations. Hereby he hath Satan in so streight a chain, that all his Temptations are at the disposé and ordering of Jesus Christ. *Col. 2. 15. Having spoiled Principalityes and powers, he made a shew of them openly*, triumphing over them in it *viz.* in his cross and Sufferings. And this is a chief part of this conquest, to conquer Satans inner Kingdome, in the minds and imaginations of men.

5. Jesus Christ suffered himself to be tempted, and in that case, to conquer him, that when Satan assaults Believers in their thoughts, minds and imaginations these may find Satan a conquered and a chained enemy, and that by a man, our Captain, who is God-man: all which he hath done to encourage us to resist & fight and triumph in Jesus Christ.

6. Jesus Christ suffered himself so be tempted to set us a pattern of the way of conquering Temptation. Example and experience doe effectually teach: therefore when at any time we are assaulted with Temptations, turn our minds to the pattern of Christ, *Mat. 4.* and see what he did, and doe we the same.

7. Jesus Christ hath undergone this field of Temptations, to let us see by experience the power of the word over Satan and all his Temptations. The Spiritual War is a principal part of our Religion, and we see that the Word of God is a principal weapon in the management of this War. *Psal. 17. 4. By the words of thy lips, I have kept me from the paths of the destroyer.*

8. All this Jesus Christ hath done, to teach us how necessary it is, that the word of God should dwell richly in us, *Col. 3. 16.* It is a great Duty, and a precious mercy to be ready in the Scriptures, like a ready Scribe, that can draw out of his Quiver a fitting arrow for every case. Every Scribe which is instructed to the Kingdome of Heaven, is like unto a man that is an houlholder, who bringeth forth out of his Treasury things new and old.

By this high and glorious example of Jesus Christ his suffering of Temptations the Saints of God should learn much and most usefull instruction, touching which I shall give some short hints.

A right walking with God in Temptations, is an eminent practical point of Religion: it renders a man to be a true follower of Jesus Christ, and very acceptable unto him. His Disciples who continued with him in his Temptations, he

rewards

rewards them with a Kingdome, a Kingdome of Grace in this Life, and a Kingdome of Glory in the life to come. 2 *Cor.*4.17.18. *Our light and short afflictions, tryals, temptations, doe work for us a far more exceeding and eternal weight of glory.* It is unworthy a Believer, a Disciple of Jesus Christ, to shrink from, or sink under Temptations. It is the wisdome of a Christian to arm and prepare for Tribulations in this world, because the appointed way to heaven is *through many tribulations*, Act.14.23. in this point we must be *followers of Christ as dear children.* Jesus Christ hath provided for his Saints compleat Armes, even the whole Armour of God, and weapons of war that are mighty through God, none of our Enemies are able to stand before them, the Devil himself will fly from that Christian that is expert to use and improve the Sword of the Spirit, the Word of God. Temptation is Gods School wherein he doth train up his Children to prepare and fit them for Service on Earth, and for glory in heaven. when Jesus Christ himself was entering upon his publick Ministry, he began in the School of Temptations, he began also with fasting and prayer, he exercised these preparatories together, and come forth of the School eminently filled with the Spirit, yea, he was filled with the Spirit when he entered into this School, *Luk.*4.1. and Jesus being full of the Holy Ghost, returned from *Jordan*, and was led by the Spirit into the wildernes. The Spirit of God doth attend and assist such as are in Temptations, and doth furnish them unto such Services and sufferings as the Lord shall please to call them unto. Temptations are Gods usual preparatories of his Children for great services, when God was about to call up *Abraham* to be a Father of the faithful, a Corner stone, (in subordination to Iesus Christ) of that Church in which Iesus Christ came into the world, and to be a Father in the holy line of the promised Seed, we may see that God prepared him for these great services, by great Temptations and tryals. When God was about to call up Moses to deliver Israel out of *Egypt*, to change the Church polity, to be Gods Instrument to create new heavens, and a new Earth, to erect the Church and common wealth of Israel, glorious services, we see that God prepared him for all this by great Temptations and Tryals. When God was about to call up David to make great Reformation in the Church of Israel to gather up and settle all the scattered parts of Gods instituted worship, and fix it in a Temple, and to erect a typical Kingdome of Iesus Christ, and to fix the line of the Incarnation of the promised seed, all of them very great and eminent services, with sundry more that I name not, only include them in these generals, I say when God was about to call up David to these great services, O what a storm of Temptations did he arise through!

When *Solomon* was called to finish what his Father David had begun in building the Temple and setting in order the fixed national worship of God; We read little of his passing through Temptatious to humble and prepare him: But we read much of his sensuality, whereby he so stained the glory of his high services, that it should raise thankfulness to God that pleaseth to call us up to services of renown, through a field of very great Temptations.

We see in our present subject touching the sufferings of Christ, that when the Lord was calling him up to that greatest and most honourable of services, that ever was performed unto the Lord in this world, *viz*, the Redemption of man, and the salvation of souls, Iesus Christ entered upon the service through many tribulations and temptations, It is an experimental saying of holy men, that prayer, meditation and Temptation make a good Christian, a good Minister, a good Magistrate, it fitteth a soul for any service that the Lord shall call him unto. Temptations

Temptations are humbling providences, they are rods of correction and Instruction, that wean us from all kind of self confidence, or self seeking; they rectifie and purge us in our grounds and ends, in all our motions: and when a Christian is duly sanctified in his grounds and ends, he is a fitted instrument to glorify God in any service whatsoever. The less of man, the more of God.

Furthermore, we see that when Christ was about to enter into this difficult field of Temptation, he first received the Sacrament of Baptism, to fulfil all righteousness, no other Gospel Sacrament being yet instituted. Federal Sacramental Communion with God, doth greatly strengthen Faith. We see also that when Jesus Christ was entering into the field of Death, he first exercised sacramental Communion with God, yea double sacramental communion with God: He first eat the Passover, and then instituted and celebrated the Lords Supper, & then entred upon his garden conflict and Agony, & all the suffering that followed even to his Death. By these Examples of Jesus Christ, when Gods people are to enter upon any great design, especially when they goe upon hazzard of their life, they will, if they can orderly and regularly receive the Sacrament before they enter upon their design. Get as near to God as you can. True it is that many doe this superstitiously, & regard not the regular receiving the Sacrament in the Communion of the Church, but minister it in private, or in a sick mans chamber; but consider, that these errors and abuses cannot frustrate the effect of Gods institution regularly attended unto; *Mans lye doth not make Gods Truth of none effect.* Rom. 3. 3, 4. Jesus Christ his thus arming and fitting himself, when he was entering upon his greatest Temptation, and upon his last conflict with Death it self, is ground sufficient for our regular attending upon the Lord in our great concernments in like manner as he did. Our covenant communion with God, sealed with a divine instituted Seal, regularly administred, is to be numbred among the greatest external means of Grace, for the confirmation of our Faith. The evidences of our Faith have the broad Seal of heaven affixed to them: And that is also set on by the efficacy of the Spirit, who sitteth in his Sealing-Office, in the administration of the Sacrament, and ratifieth the application of the publick Instituted Seal, unto the Soul in particular, unto which act of the Spirit in the administration of the Sacraments, when a poor doubting trembling Soul doth reverently attend, he shall find such an efficacy of the sealing Spirit in his Soul, as shall inable him to go away as *Hannah* did, when she received *Eli* his blessing, 1 *Sam.* 1. 18. *so the woman went her way, and did eat, and her countenance was so more sad.* when we celebrate the death and sufferings of Jesus Christ in our Sacramental Communion with God, it doth revive our damped and discouraged Faith, it seals our inseperable union to Jesus Christ, inabling us to say *who shall seperate me?* it doth also quicken, animate and encourage Faith to venture upon the greatest, most difficult and dangerous enterprize, when called thereunto; it enables the Soul to say, my life is not dear to me, so I may but finish the Lords work, unto which he hath called me, whatever Sufferings, Sorrows, Tryals, Temptations I am thereby exposed unto. When Faith is strengthned, all grace is on the thriving hand, because it is the work of Faith to goe forth to Jesus Christ, and fetch out of his fulness whatever Grace we want, and to fetch supply to enable us unto any Service in doing or suffering the good pleasure of the Lord, whatever it be. Jesus Christ hath suffered Temptations deeper then any ever did, and therefore experimentally knoweth how to relieve us.

CAP. I.

The Sufferings of Jesus Christ in the Garden.

I Contract & pass over many things in the Sufferings of Christ, & come to his last Sufferings, in the last twenty hours of his life in this world; which last Sufferings were begun in the Garden, and finished at *Golgotha*. In the Garden he suffered a Soul Agony, under the sence of the Curse, and punishment due to the sin of Man, and under the sense of the bitter cup of death, which he was now going about to drink. And no sooner was there an Intermission of the rigour of that Agony, but presently he was betrayed, and fell into the hands of his Enemies that sought his life. I shall briefly touch some parts of the History, to shew how and when he came into this garden, and how he was there betrayed.

1. The Covetousness of Judas, and a desire to pilfer, and rob the bag which Jesus his Master had trusted him with, was the bottome wheel of this Treason, as appeareth,

Joh. 12.4,5,6. *Then said one of his Disciples, Judas Iscariot, Simons son, which should betray him, why was not this ointment sold for three hundred pence and given to the poor?* This he said, not that he cared for the poor, but because he was a thief & had the bag, and bare what was put therein. It is a dangerous temptation to a covetous man, to carry another mans Bag. Mathew sayes *Math.* 26.8. *the Disciples had indignation*, shewing that Judas spake from an heart filled with anger and disdain against his Master, that had caused him to lose such a fat gob of gain: and the rest of the Disciples in their innocency were led to consent to Judas, *Mark.* 14.4. saith *some of them had indignation*: but John sheweth, that it was the spirit of Judas that so vented himself, and why he did so. The rest that consented to him were only such as were misled in their ignorance of Judas his treachery.

So soon as Judas had thus vented his indignation, the Devil entered into his Soul, and suggested to him how he might have his gains made up that he had now lost, he might get a great piece of money, if he would but goe to the chief Priests, and offer to betray his Master to them. And that it was thus, Luke testifieth, *Luk.* 22.3,4. *Then entered Satan into Judas Iscariot being one of the twelve, and he went his way and communed with the chief Priests and Captains, how he might betray him unto them.* Both Mark and Luke say, they promised him money: but Mathew tels the Sum they bargained for. *Math.* 26.15. *for thirty pieces of silver.* And now his covetous heart was fatted; but he must be sure to perform his bargain, else he should not have his wages: therefore now he studied and watched for an opportunity to doe what he had agreed to doe. The love of money may well be said to be the root of all evill. Satan can bring about a covetous heart to run himself into horrid sins for small gains. Did he esteem the bloud of a man of his Lord and Master, our Saviour, at no greater price? But so it was prophesied, *Zach.* 11.12,13. We see also what a dangerous thing it is, to suffer our hearts to be blown up into indignation, for the loss of an opportunity of getting gain, especially unjust gain; for the Devil hath an open door thereby to enter into the Soul, and to put them upon some wicked designs.

2. The execution of this treason, this bloudy bargain, was also done in a devillish Fury, *viz.* because Jesus Christ discovered his treason, and him to be the

Trai-

Traitor before all the Disciples to his disgrace, *Matth.* 26.21. *Then Judas which betrayed him said, Master is it I?* Ah hold wretch, whose Conscience is seared with pieces of silver. That which Jesus answered was, *Thou sayest it*, Yet this was not so full a discovery, he made a shift to bear that: but the full discovery is recorded by John, who was a Speaker in the matter, *Joh.* 13.23 ad 28. *Now there was leaning on Jesus bosome one of his Disciples whom Jesus loved: Simon Peter beckned to him that he should ask who it should be of whom he spake, he then lying on Jesus breast saith unto him, Lord who is it? Jesus answered, he it is to whom I shall give a Sop when I have dipped it. And when he had dipped the Sop he gave it to Judas Iscariot, the Son of Simon. And after the Sop, Satan entered into him. Then said Jesus to him, that thou doest do quickly.* This Sop did so plainly discover Judas, that the Devill entered with it, and swelled his heart into a resolution of a present execution of his bloudy bargain and treason. O what a Soul did this man eat the Passover withall!

Hypocrites though they love their Sins and designs, yet they cannot abide to be seen and discovered. The discovery of a bloudy Plot, will make an Hypocrite rage, as it did Judas: but it will make a godly heart very thankful to God that hath prevented his sin: as it was with David, 1 *Sam.* 25.32,33. when Abigail did prevent him from murdering Nabal, *Blessed be the Lord God of Israel, who sent thee this day to meet me, blessed be thy advice, and blessed be thou that hast kept me this day from coming to shed blood.* When the Spirit of God enters with preventing Counsel, the effect is gracious. But if Satan enter with the discovering Sop, he will blow up Hell fire in that bosome, as it was with Judas.

3. When Judas went out in that devillish Fury, that Satan had blown up his heart into, it was night, *Joh.* 13.30. A fit season for Traitors and Hypocrites to act their designs and works of darkness in. It was after day-light was shut in, for then it is said to be night: it might be near eight of the Clock; for he tarried untill the Passover was celebrated. And when Jesus Christ meaneth to institute the Gospel Sacrament of his Supper, he first hulhed and hasted away Judas: and when he was gone, then he instituted the Lords Supper, and finished it with a Psalm: and after it he had that gracious Conference recorded by John in *Chapters*, 14,15,16. And after all this, he uttered that gracious mediatorial Prayer, *Chap.* 17. All these were most heavenly Preparatoryes for his own Sufferings, and the Sufferings of his Disciples, which were not small. And although that word be recorded *Joh.* 14.31. *Arise, let us go hence*, yet they did not goe presently; for they went not till that Prayer *Cap.* 17. was uttered, as appears *Joh.* 18. 1. when Jesus had spoken these words, he went forth, though some of the discourse in these Chapters might be discoursed by the way.

By this pattern of Christ his celebration of the Supper, here is much instruction how we ought to keep our Sacramental Communion as pure as we can, and may be capable to doe in this our state militant, and to be filled with holy, spiritual and heavenly conference after it.

4. While Jesus and his Disciples were thus exercised in these holy services, conferences and Prayers, *Judas* was among the chief Priests and Pharisees, who by that time of night were at home, and soon ready to attend the motion of their traiterous Companion. Yet Judas found difficultyes and delayes in getting all things ready; to get a Company of men, and Officers; their Commission & armes clubs, staves, and other weapons, lanthorns, torches &c. Judas found that he had thrust himself into a troublesome employment. And however he intended

to have dispatched quickly, according to that discovering word which Jesus Christ spake to him at his going out, *what thou doest, do quickly*, intimating that it was in the plot and purpose of his heart to surprize him there, in the place where they kept the passover. That he found so many difficulties and delays that it was near about midnight ere he could get all things ready to all appearance to the Sequel.

5. After this holy communion, Conference and prayer, Jesus with his Disciples went forth, and entered into the suffering garden, *Joh.* 18.1. When Jesus had spoken these words, he went forth with his Disciples over the brook Kedron, where there was a Garden into which he entered with his Disciples: where first he placed his Disciples where they might be within sight and hearing of what should come upon him, but out of the way of Judas and his Company for their safety. So careful was our Lord of his poor Lambs, when a company of wolves were to come amongst them. That which he commanded them was, *Sit here, till I go & pray yonder*, Luk. 22.40. *pray that ye enter not into temptation. Then he took Peter, James and John and went a little further.* And now did he enter into his Soul-agony, with wonderfull horror and distress, even to death.

1. His body was not under any immediate suffering, as yet, only as it did condole, suffer, and sympathise with his Soul, in its terrible Agony, so deep and terrible were the horrors of his Soul, as that his body was ready to faint away and dye. *Matth.* 26.37,38. he began to be sorrowful and very heavy, then saith he unto them, *my soul is exceeding sorrowful, even unto the death, tarry here and watch with me.* Mark. 14.33,34. he began to be sore amazed, and to be very heavy, and saith unto them, *my Soul is exceeding sorrowful unto death, tarry ye here and watch.* Luk. 22.43,44. there appeared an Angel unto him from Heaven strengthening him: and being in an Agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. The extremity of his Soul sorrow did wring and torture the whole wheel of nature. And that this Agony was firstly upon his Soul, is expressly testified by Mathew and Mark, such a load of sorrow lay upon his Soul, that he could scarce live under it. The same is evident in the Prophesy, *Isa.* 53.10. *Thou shalt make his Soul an offering for sin*, which Text shows that the cause of this sorrow was the load of our sin, which lay upon him, being our Surety. Luke calleth it an Agony, *ver.* 44.

2. This Soul-Agony is expressed by Jesus Christ himself, who felt it, in such significant words as do make it appear to be a very extream torment that he was in, sorrowful, or so beset round with sorrows, and he was ready to faint and dy away, he felt the greatest terror, consternation, and distress of mind, that a mans Soul was capable to be in, yea, his terror was greater, then any one is able to bear except himself who is God-man.

3. This distress of Soul was begun five dayes before the Passover as appeareth *Joh.* 12.27. *now is my Soul troubled* & what shall I say? *Father save me from this hour, but for this cause came I unto this hour.* That this was spoken five dayes before the Passover, appears *Joh.* 12.1. *six dayes before the Passover Jesus came to Bethany*, & v. 12. on the next day much people were come to the Feast, and then Jesus went up to Jerusalem, and then was this word spoken by him, so that he had been long in some degrees of this Agony, yea long before his Soul was distressed about it. *Luke* 12.50. *I have a Baptisme to be baptized with, and how am I straitned, pained till it be accomplished*, so that that Prophesy is herein (in part) accomplished, *Isai.* 50.6.

a man of sorrows acquainted with griefs, his Soul was in continual sorrow & distress.

4. This Soul Agony was not inflicted upon him by man, nor by Devils, no creature was able to put his blessed Soul into such a condition.

Quest. Who was it that put his Soul into this distress? I answer, it was his Father that gave him this Cup to drink, *Joh.* 18.11. *the Cup which my heavenly Father hath given me, shall I not drink it?*

Isai. 53.6. *the Lord hath laid on him the iniquities of us all*, he suffered the wrath and curse of God, the punishment due to the sin of man, he is our surety, he stood in our stead, and divine justice inflicted upon him all the punishment due to our sins. And he spared not to lay upon him till he was fully satisfied, *Rom.* 8.32. *He spared not his own Son*, here he drank the first deep draught of the wrath of God due to our sin, on the Cross, he drank the last draught, and then he dyed.

5. He turned the Innocent reluctancies of humane nature into prayers unto his Father, who laid this load upon him, and subdued, and suppressed them with humble, holy submission to his will, and then drank, and this he did three times, he made three draughts of this bitter cup which he drank in the garden. And it pleased the Father to give him interims of some ease, so that after his first submission he went unto his Disciples, and awaked them, (poor watch men) and then returned to his dreadful work again, and submitted the second time, and drank, then went he again to his Disciples and did the same with a check to *Peter* by Name, and returned again and prayed, and submitted, and drank the third draught, and then he had an interim again. And by that time the Traitor Judas and his Companions were come into the Garden.

6. In all this bitter conflict he had no humane help, for every time he came to his Discipies he found them sleeping, he fulfilled that Prophesy, *Isai.* 63.3. *I have trodden the wine press alone*, and of the people there was none with me. Yet to inform and convince us of the greatness of this work and bitter suffering, it pleased God to send an Angel to strengthen him, as *Luke* testifieth, *Luke* 22.43 *and there appeared an Angel unto him from Heaven strengthning him.* The Cup was so bitter, that it was as much as life could bear, yet he revived again, and went on in his work, till he drank the last draught on the Cross, & then it killed him, he drank at several times, that it might not yet kill him, because all was not yet finished; but when all was finished, he drank the bottom of the Cup, & then it killed him, he began with a soul Agony only, without immediate bodily sufferings, save what his body suffered by simpathy with his distressed soul, but on the Cross he suffered the extremity of bodily suffering, & Soul sufferings also both together, & then it killed him

7. What is a Soul Agony? *Answ.* The wrath and curse of God due to sin by the Law, inflicted to punish the Soul,

What is that Soul punishment which Jesus Christ suffered, which he began in the garden, before they touched his body?

Answ. It is so deep, terrible, Infinite, and intollerable, that it is unutterable, as it is said, 1 *Cor.* 2.9. *Eye hath not seen, Ear hath not heard, nor have entered into the heart of man, the things that God hath prepared for them that love him.* So not for them that love him not, who are sinners. And what unconceivable punishment divine justice hath prepared for sinners, all that Jesus Christ hath suffered in our stead, no man can bear the curse of the Law but it will sink him to hell, and there he can bear it but by drops, and therefore his punishment is drawn out to Eternity. But Jesus Christ was able to bear it, and to accomplish his sufferings in a finite time, *Isai.* 53.4. *he hath born our griefs.* Souls in hell feel what a Soul Agony under Gods

Gods wrath and curse is, *Luk.*16.24. *I am tormented in this flame*, said *Dives* in Hell. Souls under the work of conversion, when they are wounded for sin, feel some drops and sparks of it, & yet that little is intollerable. *Pro.*18.14. *a wounded Spirit who can bear?* a Negative Interrogative, meaning that none can bear it. Only Jesus Christ can bear it, yea, we may truly say, never did any wounded Soul in the work of conversion feel such Soul wounds as Jesus Christ felt, and never did, shall, or can any Soul in Hell feel such Torments of soul as Jesus Christ felt.

For 1. In Hell every soul feels the punishment due to his own sin only, he suffereth only for his own sins.

2. In the work of conversion the soul feels the sting of the guilt of his own sin only. But Jesus Christ stood in the room and stead of all, he is a second Adam, he suffered the punishment due unto all, and all at once, and this maketh a wonderful difference. The suffering of any one person is but as the drop of a Bucket in comparison of the sufferings of Jesus Christ. There be sundry parts and powers of the soul; The understanding is the great light, ruler, commander of the whole man, in all its actions. The will is the sovereign uncompelled chooser in the soul of man, that chooseth with what it liketh best. The Conscience is the sovereign judge of all that is done, doing, or to be done. The memory is the depository Treasury where all our store, good or bad is laid up for after use. The imaginations and affections are under Servants to the Soul. And all these powers of the Soul, the person being in the state of sin are capable of high torments; as on the contrary, the person being in the state of grace through Faith in Jesus Christ they are capable of glory and high joyes.

Torments enter into the Soul two wayes, as also do joyes.

{ Sometimes by way of sense and imagination.
Sometimes by the understanding, by the Word and Spirit. }

In all these wayes, what ever Torment an Innocent Surety was capable of as the fruit of sin, all that Jesus Christ suffered, part now in the garden, and fully upon the Cross, Our Surety stood guilty in the Eye of Justice, of all the sin of the first Adam, and presents himself to suffer for the same, unto the satisfaction of the justice of the Law, *Rom.*3.19. *all the world is become guilty before God*, and Jesus Christ taketh upon himself all this guilt, all the mountains of guilt of all the elect world are rowled upon Jesus Christ, *he is made sin for us*, and the fiery streams of the wrath of God that burneth in *Tophet* come running down upon him, *Psal.*88.7. *thy wrath lyeth hard upon me, thou hast afflicted me with all thy waves.* The curse due unto sin maketh it *a fearful thing to fall into the hands of the living God*, Heb.10.31. *for our God is a consuming fire.* In this fearful, terrible condition was the Soul of Jesus Christ, now in his garden agony, which suffering of Jesus Christ doth save believers from it, to the enlargement of our Eternal Thanksgiving, praise and joy.

But Wo be to those unto whom this grace is freely offered, but they rather chuse the pleasures of sin for a season, and by their own choice plunge themselves into these flames of wrath, out of which Jesus Christ offereth to deliver them, but they refuse to accept his offer.

8. In this garden Agony Jesus Christ had but three of his Disciples near him, *viz.* Peter, James and John, the rest of his Disciples he had appointed where they should

tarry, further off, and he went so often to these three to keep them waking, that *Judas* and his Companions should not find them fast asleep, and behold the gentleness of Jesus Christ to consider their infirmity, he first gently checketh them, and *Peter* by name, *could ye not watch with me one hour?* shewing that his first conflict had been about an hour, and he knowing that *Judas* was coming, set them a little way off, and bid them watch.

But alas they were poor Watchmen, he found them asleep the second time, then he giveth them an holy Item and Admonition, *watch and pray lest ye fall into temptation:* there is more danger near you then you are aware of. Yet him-self felt doth make a tender kind-hearted Apology for them, *First* accepting their willingness of Spirit, and then bearing with the infirmity of the flesh: for he considered that it was near midnight, high sleeping time, and their hearts were full of sorrow, which made their eyes heavy *Luk.* 22. 45. Yet notwithstanding the care the Lord had to keep them awake, *Judas* had taken them asleep, had not the Lord awaked them the third time, for when he came to them the third time he found them asleep, and now he gives them a sharp awakening, they were ashamed the second time, but now they were gathered; now sleep if you can. Behold the hour is come, *the Son of man is betrayed into the hands of sinners, arise, let us be going,* when the danger is upon us it is time to bestir our selves.

Now the History returneth to *Judas*, whom we left, preparing his Company to execute his wicked Treason in betraying his Lord and Master, when he had gotten his Company, a band of men and Officers, furnished with Swords, Staves, Clubs, Lanthorns, Torches, *&c.* no doubt he first led them to the house where he had left Jesus and his Disciples, but he found that they were gone from thence some hours ago, which might vex them, but *Judas* incouraging them, he knew the place whither they were gone, *Joh.* 18. 2. *Judas* who betrayed him knew the place, for Jesus oft times resorted thither with his Disciples, into this place he led them; how they got into the garden, is not said, but *Judas* their Leader knew how to get in, and did so.

And this is greatly to be observed, that by such time as they were come, Jesus Christ was ready for them, he had ordered and placed his Disciples, he had finished his Soul Agony, and prayers, and he had no sooner finished that great work, but the Traitor and his Crew came, he steppeth out of one furnace into another, he had finished his Soul conflict under the wrath of God, now falleth into the wrathful hand of man, from one suffering into another, the time of his last sufferings was now come. In the management of this matter there be sundry particulars.

1. The Company that came to apprehend this Lamb of God to make him a Sacrifice was a band of armed men, with Officers and Arms, *Joh.* 18. 3. and *Judas* was their Leader, a goodly Crew to follow a Disciple of Jesus Christ, but they are fit enough for a Traitor; they had objected to *Judas* that they might miss the right person, being night, how shall we know the right party? *Judas* devised this direction, he told them that he will kiss the man, and whom ye see me kiss, that is he, lay hold on him, and lead him away safely, so Mark expresses his direction, Mar. 14. 44.

2. According to this agreement, so soon as they came up to Jesus, the first act that passed was, *Judas* came up to Jesus with a smooth flattering tongue, and said, *hail Master! and kissed him;* The most mischievous and wicked kiss that ever was given in this world, a fitting behaviour of a bloody Traitor.

3. Jesus Christ giveth him in a mild manner a most dreadful reboke. *Judas betrayest*

betrayest thou the Son of man with a kiss? a terrible Question to all smooth, flattering, but falsehearted Hypocrites, that mean not as they speak, *whose words are smooth as butter and oyl, but are most and venome in their hearts.*

4. The next act that passed was, *Jesus asked them, whom seek ye? they said, Jesus of Nazaret: he said, I am he;* and with that word opened a Crevis of the Majesty of his person, which made them all to start back and fall to the ground, and probably tumbled over each other. And *Job.* 18.5.6. *Judas that betrayed him stood among them,* and it is like fell also among them, unless his heart was harder than the rest, and not so ready to be daunted in this wicked work he was about; he was the most guilty person of them all.

5. But they recovered themselves again and stood up. Nothing will daunt and divert an hard heart, when the Devil doth animate and inspire them. And all this Company depended upon Judas their Leader and Captain, all the action must be attributed to him.

6. *Then Jesus asked them again, whom seek ye?* He was more composed in his mind then they were, he was in a good work, they were in a wicked work. And by this second Question, he shewed evidently that he would not escape from them though he could easily have so done, for he knew their design. Then they said again, *Jesus of Nazareth? Jesus answered them, I have told you that I am he, if therefore ye seek me, let these* (viz. Peter, James and John) *that are with me goe their way,* that the saying which he had spoken, *Joh.* 17.12. might be fulfilled, *Of those that thou hast given me I have lost none.* And here behold a right good Shephard, that will expose himself to the Wolves to save his Lambs.

7. The next act that passed, was an act of Peter, who seeing Malchus a forward bold fellow, a servant of the high Priest, and spirited like his Master, begin to lay hold on Jesus, peter drew his Sword, and first asked *Master shall I smite?* but before he could receive an Answer, *Malchus* going on, he gave Malchus one Slash, and cut off his right ear, *Luk.* 22.49.50. upon which act of Peter, Jesus Christ did three things.

First. He rebuked the sword, and commanded Peter to put it up into its sheath. He rebuked it by that text of Scripture *Gen.* 9.6. *he that draweth the sword shall perish by the sword.* Again, Jesus Christ declareth, that if he had need or desire of rescue, *I could ask my Father, and have more then ten legions of Angels* to rescue me. All that Jesus Christ did for us was by voluntary dispensation. Again Jesus Christ argueth, If I should rescue my self from them, how should the Scripture be fulfilled, which have foretold, that thus it must be? *Mat.* 26.53.54. Again he argueth, *Joh.* 18.11. *The cup which my heavenly Father hath given me to drink, shall I not drink it?* He had already thrice in Prayer submitted to drink it, and now submitteth again.

Secondly. Jesus Christ touched *Malchus* his ear, and healed it, *Luk.* 22.51. whether it did his soul any good or not, is not said, there is no mention made of it; only *Joh.* 18.26. A Kinsman of *Malchus* challenged Peter to be one of Jesus his company. *Did I not see thee in the Garden with him?* and no doubt he could have told him, that it was he that cut off Malchus his ear: but because of the Miracle which Jesus did, in healing it with a touch, the High Priest (it is like) charged and they all agreed to bury it in as much silence as they could; for it was a great Conviction of their malice, that could not be mollified by such a miracle. But poor Peter was too bold (not in Courage, but Fear) in denying; which how great a stumbling it might be to him that charged him, we cannot say. But O what a sad

ſad Temptation is fear? that cauſed *Peter* ſo raſhly, and ſo often to deny his Lord? But we are yet in the Garden, where *Malchus* Ear was raſhly cut off by *Peter*, and miraculouſly healed by Jeſus Chriſt.

3. Jeſus Chriſt rebuked the Officers and band of Souldiers for coming againſt him in hoſtile manner, *Luk.*22.52. and Ieſus ſaid unto the chief Prieſts, and Captains of the Temple, and the Elders which were come to him (therefore we ſee that there were of ſuch ſorts of men in *Judas* his Crew) *be ye come out as againſt a Thief with Swords and Staves? when I was daily with you in the Temple, ye ſtretched forth no hand againſt me; but this is your hour and power of darkneſs.*

8. Laſtly, They lay hold on Ieſus, and bind him, dear Lamb of God! *Joh.*18.12. *then the band of men the Captain and Officers of the Jews took Jeſus and bound him, and led him away.*

9. Now all his Diſciples left him, fled, and ſhifted away, *Matth.*26.56. Mark relates a brief Hiſtory of a young man, a follower of Ieſus Chriſt, *Mark.*14.51. *and there followed him a certain young man having a linnen cloth caſt about his naked body, and the young men laid hold on him, and he left the Linnen Cloth, and fled from them naked.* This young man was none of the Diſciples, for Ieſus Chriſt had taken care for all their ſafety, *Joh.*18.8. *If ye ſeek me, let theſe go their way.* But this Hiſtory is inſerted, to ſhew what a ſad conſternation fell upon all the followers of Ieſus Chriſt: ah, how were all the ſheep ſcattered, when the Shephard was ſmitten, and oh how the hour of darkneſs inſulted now! that none of the followers of Ieſus Chriſt durſt appear, and how Ieſus was deſerted of all men. *He trode the wine Preſs alone*, and none of the people were with him. *To him be all glory for ever and ever, Amen.*

In this ſad Hiſtory of the ſufferings of our Lord Ieſus in the Garden, Divines do obſerve how the ſufferings of the ſecond Adam do anſwer to the ſins of the firſt Adam. The firſt Adam beg an ſin in the garden of Paradice, and the ſecond Adam began his laſt ſufferings in a garden where Ieſus was wont to reſort, *Joh.*18.2. a good meditation to ſeaſon our garden delights withal.

Again, the firſt Adam fell by the ſubtile flattering Serpent, acted by the Devil. And the ſecond Adam entered into the field of his laſt ſufferings, by the ſmooth and fallacious kiſs of his Diſciple *Judas*, again all the world were corrupted by the ſin & fall of the firſt Adam, & all ſorts of the people of the world conſpired againſt the ſecond Adam, and brought him to his ſuffering.

Again, the firſt Adam by ſin hath brought ſhame upon all the world, and diſgrace. And now the world do put upon the ſecond Adam all the ſhame and diſgrace that they can. Again, the firſt Adam forſook God and his wayes, and now the ſecond Adam is forſaken of all men, his own Diſciples forſake him. Again, the firſt Adam was made a Captive, and hath captived all his Poſterity, and now the ſecond Adam ſuffering for our ſins is made a Captive unto ſinners. But paſſing theſe things I ſhall touch a few other things.

1. See to what a degree of Impudence the Devil can blow up the heart of an Apoſtate, the rebuking queſtion of Ieſus daunted not *Judas* nor any thing elſe that was ſaid, or done.

2. All men ſhould beware of raſh drawing out of the Sword, it is a dangerous thing, and not to be done without great counſel and deliberation.

3. When we ask counſel, it is neceſſary to have patience till we receive an anſwer.

4. Ieſus Chriſt healed *Malchus* Ear. It is a Goſpel leſſon to do good againſt

evil, Iesus on the Crosse said, *Father, forgive them, they know not what they do.*

5. It was the wisdome and love of Iesus Christ to draw a speedy cover over *Peters* rash act, &c. &c.

CAP. XI.

The History of the Sufferings of Iesus Christ before the Council of the Iews, who condemned him to dye, and delivered him to the Roman power to be crucified

*Ioh.*18.12,13,14,19,20,21,22,23,24.

THen the band, and the Captain, and the Officers of the Iews took Iesus and bound him, and led him away to Annas *first, for he was Father in law to* Caiaphas, *who was high Priest that same year, now* Caiaphas *was he who gave counsel to the Iews, that it was expedient that one should dye for the people, the high Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him, I spake openly to the world, I ever taught in the Synagogue and in the Temple, whither the Iews alwayes resort, and in secret have I said nothing. Why askest thou me? ask them that heard me, what I have said unto them, behold they know what I said. And when he had thus spoken, one of the Officers which stood by struck Iesus with the palme of his hand, saying, answerest thou the High Priest so? Iesus answered, if I have spoken evil, bear witness of the evil, but if well, why smitest thou me? now* Annas *had sent him bound to* Caiaphas

Here *Iohn* maketh mention of the Captain, the Band, and the Officers, now this Captain was conducted by *Iudas*, *Luk.* 22. 47. *he that was called Iudas one of the twelve went before them.* Why *Iudas* led Iesus first unto *Annas*, is not said, but it may be gathered, at least probably, he was the ancienteſt of the great men, for he was Father in law to *Caiaphas* the High Prieſt, *Iosephus* saith of him, *that he was a wise man*, and it is most probable that *Iudas* had made his bargain with him, and sold his Master to him, and that the Band and Officers that *Iudas* led, were gathered together at his house, and there *Iudas* had his Commission, and from them marched upon his exploit to apprehend Iesus, and therefore when they had taken him, thither they brought him, and there Iudas was discharged, for we hear no more of Judas, in what follows.

But when they came there, *Annas* considered, that though they had successively acted thus far, and had got him into his hand and power, yet now their proceedings must be carryed on under a fair colour of legal proceedings, the Council must be called together, *Caiaphas* was high Prieſt, at his Palace or Hall the Court must be kept, therefore when he had gloryed over his Prisoner, and had the honour to apprehend him, he sent him away bound unto *Caiaphas*, but we read not that he sent him by, or under the hand of Iudas, he had acted his part sufficiently. *Annas* sent him to *Caiaphas*, because he was a vehement prosecutor of this business of putting Jesus to death. Iohn giveth us that Reason, *viz.* that it was he that had given the Iews that counsel, *that it was necessary that one man should dye for the people*, to be made a *piaculum* for his Country, to please the Romans, which was the manner of some Nations in those dayes, the record of this politick device of *Caiaphas* is, *Ioh.*11.46, ad 54. *But some of them went their wayes to the Pharisees, and told them what things Iesus had done. Then gathered the chief Priests and the Pharisees a counsel, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and Nation. And one of them named Caiaphas, being the high Priest that same year, said, un-*

to

to them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should dye for the people, and the whole Nation perish not. And this spake he not of himself, but being high Priest that year, he prophesied that Jesus should dye for that Nation, And not for that Nation only, but that also he should gather together in one, the Children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

In which History we may first see the occasion of this vehement motion and meeting of the Council, and the taking up that fixed resolution, of putting Jesus to death, *viz.* it was that famous miracle which he did, in raising up *Lazarus*, from the grave, after he had been dead four dayes, which should rather have awed their hearts to believe in him, (as many did) then so to provoke them to envy against him, upon that groundless pretence that it would provoke the Romans to overthrow their Nation, if many should believe in him: The Romans alas, were of *Gallio's* mind, *they cared for none of these things.*

We may also see in this story the soveraign wisdome of God in over-ruling and ordering the counsels of men to make for his own glory, and for the accomplishment of his own holy counsel, unknown and unconsidered by them that act them, that which they act for their own bad ends, God permitteth them, and over-ruleth them for his own holy ends. The counsel of Caiaphas was cunning, but bloody, yet he was proud of it, in his own conceipt; *ye are a company* (*saith he*) *of weak men that know nothing at all* (and yet wise Annas his Father in law was one) I can tell you of a project whereby we shall gratifie the Romans, and render our selves wise Patriots, that seek the Redemption of our Country, &c. ah poor man that is so sinful an under-worker of so glorious a part of Gods holy counsel. God meant good to Israel his Church, how beit he meaneth not so, neither doth his heart think so, *Isai.* 11.7. for such reasons as these, Annas sent him bound, (an insulting act over our suffering Lord Iesus) unto Caiaphas, from post to Pillar. When Annas was come, and had brought his Prisoner, all the Council were quickly together, though it was about midnight, men cannot sleep till they have accomplished their wicked designs. They presently (for they were in haste to make quick dispatch) call a Court, and sit as a Court of Judgement. But it was a private Court, not publick; a night Court, not open for all that would: they set a Porter that kept the dore, that none but friends to their wicked design (as much as in them lay) should come in, *Joh.* 18.16. *Peter stood without, then went forth that other Disciple which was known to the high Priest, and spake unto her that kept the dore, and brought in Peter.* Whether he that brought in Peter did not stretch the line of Truth too far, it is not said, but she that kept the dore was a notable Virago, and soon challenged Peter, and drew forth his first denyal of his Lord. Why the Court was so private may easily be gathered, they had guilty Consciences, and were about a black work of darkness, and therefore the dark night was not security enough to them, but they must have a Porter at the dore, and one that had animosity sufficient, and that they might confide in: they feared that the people would rescue him out of their hands. It is an ill sign, that the state of that people, and the actings of those Rulers, are all sick, and near to some publick calamity; when they are in such fears and jealousies of each other. As for *Peters* getting in, and bold carriage like a spy, managing himself as if were unconcerned, standing to the fire; but overtalking, too busy with his tongue, &c. though the Devil made a sad use of it to Peter, in lying and denying his Master, and cursing himself or wishing ill to himself if he knew him, &c. yet Iesus Christ looking o-

ver his shoulder upon *Peter*, Luk. 22.6. made good use of it, for the humbling of Peter, and warning of us, and yet providing a witness how they handled Jesus Christ in their private Court.

Sect. 2.

Come we now to the first act of the Council, which acts laid in order together, appear to be six.

First, the high Priest did interrogate, Jesus of his Disciples, and of his doctrine, *Joh.* 18.19. what he asked concerning his Disciples is not said, nor was it worth the answering unto, probably he might enquire what chief men of mark and danger, might be among them? alas, Jesus Christ had only Fishermen, and men of inferiour rank, Mathew the Publican was one of the chief, and therefore it is like that the Court insisted not upon this point. But that question about his doctrine, Jesus Christ saw it wisdome to answer unto. There question was not to know and learn his doctrine, for had it been so, Jesus Christ would surely have taught them; the willing and obedient Ear shall be instructed.

But their Questions were captious, intimating that his doctrine was false, and crope in secretly, now they are willing to search him out, this is to be gathered out of Jesus Christ his answer, *Joh.* 18.20,21. *Jesus answered him, I spake openly to the World, I ever taught in the Synagogue and Temple, whither the Jews always resort, in secret have I said nothing, why askest thou me, ask them that heard me what I have said unto them, behold they know what I have said.* Jesus Christ here declareth, that his doctrine and manner of publishing it, both matter and manner had signs of truth, and not of error, which is expressed in sundry particulars.

1. *I spake openly to the World.* I did not pick my Company, I let all that would, hear me, errors use to be carried secretly, truth is open, seeks no corners, and so hath my preaching always been.

2. *I taught,* (viz. when I solemnly preached on the Sabbath dayes, *Luk.* 4.16. *and as his custome was he went into the Synagogue on the Sabbath day, and stood up for to read*) in the Synagogues, allowed places for publick meetings, for any that will come to hear.

3. *I ever taught* (when opportunity served) *in the Temple, whither all the Jews resort.* This is not exclusive of such times, as sometimes he took, to teach in a Mountain, *Math.* 5.1. or on the shrouds of a ship, *Math.* 13.2.

4. *In secret I have said nothing,* that is nothing contrary to, or differing from what I taught in publick. This is not exclusive of his discourses by the way, or in private houses, where he expounded to his Disciples that which he had publickly taught in parables, *Mark* 4.34. *when they were alone, he expounded all things to his Disciples.* Hence then Jesus inferreth, that if they suspected him of false doctrine, ask them that heard me, they can tell it, why do you ask me? that is not the right way to find out cunning teachers of error, but the right way is by taking Testimony from such as heard.

The next thing that followed this answer of Jesus Christ, not as an effect or just consequence thereof, but an abusive, scornful, unworthy misinterpretation of the words of Jesus Christ, with a most rude and uncivil behaviour added thereunto, *Joh.* 18.22. *when he had thus spoken one of the Officers or Servants which stood by, struck Jesus with the palme of his hand, saying, answerest thou the high Priest so?*

1. He

1. He that smote him was an under Officer, or a Servant, as the word signifies. When the chief Rulers, especially the high Priests are set against Jesus, to persecute him, it is no marvell that their under Officers and Servants are as ill minded as their Masters, & then they will be so rude as this act shews them to be. It was a great suffering of our Lord Jesus that under Officers and Servants should so insult over him.

2. He smote him with the palm of his hand, as our English Translation renders the word: we call it a Box or Cuff on the ear or cheek. The word also signifies to smite with a rod, reed or walking Staff; either way was impudent, contemptuous and scornfull.

3. He backs his smiting him with a Reproach, *Answerest thou the high Priest so?* As if he had made a faulty Answer, dishonourable to the high Priest. But he sheweth that he put a bad construction on his speech, and imputes it to him as a Reproach.

4. All this was done in the face of the Court, without any check given him that we hear of; shewing that they were all conspired to abuse our Lord Jesus. See a like example of this abuse done unto our Lord Jesus. 1 *King.* 22. 24. *And Zedekiah the Son of Chenaanah went neer and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?*

To this saucy fellow Jesus answered with a convincing and reproving *Dilemma*, so clear, and so wisely placed, that he spake above exception. The first part or horn of the *Dilemma* is this, *If I have spoken evill, shew it*, bear witness of it. The second part or horn is, *if I have spoken well, why smitest thou me?* Which answer of our Lord, quite stopped their mouthes, and put all to silence.

Out of this small part of the Sufferings of our Lord we may gather up some Instruction.

1. When Church-men are Persecutors, the Persecution will be bitter, as Jesus found it, so did Jeremy: Church-men are usually more cunning, more bold, more feared in conscience, more cruel.

2. Carnal Professors will insult and domineer over the Godly when they have power in their hand.

3. Persecuting Professors will put the handsomest face they can upon the vilest actions.

4. God can and will over-rule the cunningest Counsells and contrivances of Persecutors, to subserve his Counsel.

5. Guilty consciences love Secresy, and to act behind the curtain.

6. It is dangerous to intrude our selves into a place or way of Temptation, as Peter did, it may expose us to lye or deny Christ, and curse our selves; as all these falls and knocks Peter felt.

7. Truth is alwayes serene, open, seeks no corners to hide it self.

8. When Rulers are wicked, such as are under them will be violent.

9. A girt convincing Answer, will stop the mouth of the worst of enemies.

Sect. 3.
The second Act of the Councill.

MAth. 26. 59. *ad* 63. *Now the chief Priests and Elders and all the Councel sought false witness against Jesus to put him to death. But could none; yea though many false Witnesses came, yet found they none.*

At the last came two false witnesses and said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes. And the high Priest arose and said, Answerest thou nothing? What is it which these witness against thee? And Jesus held his peace.

Mark. 14. 55. ad 61. *And the chief Priests and all the Counsell sought for witness against Jesus, to put him to death, and found none. For many bare false Witness against him; but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this Temple made with hands, and within three dayes I will build another made without hands. But neither did their Witness agree together. And the high Priest stood up in the mids, and asked Jesus saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing.*

Here see, 1. That though they so abused our Lord Jesus for his Answer, and for putting them upon the right way of enquiring, *viz.* to ask his hearers, to see if they could testifie any thing against him: for in his Answer he had vindicated himself and his Doctrine, both for matter and manner; therefore if they would find any thing against him, it must be by Witnesses that heard him; yet now they are necessitated to fall to this course, as Jesus had said, though they had abused him for so saying.

2. All the Counsel there present, were unanimous in what they doe: & what do they? They sought for false Witnesses, that they might find some matter, or at least appearance of some matter, for which they might put him to death. They carried themselves, and managed the matter so, that all might easily see their intent, to find some matter whereof to accuse him. Because they were resolved to put him to death, they sought not for what was true, just, righteous, but for something to criminate him, by Witnesses. they cared not though it were false Witness. They encouraged them to testifie any thing. And when they misrepresented his words and meaning, they took the advantage to wring his words to the worst sense, as appeareth in that Instance, when Christ said, They would ruine and destroy this Temple, his Body, and he would raise it up again the third day. So John representeth his words, *Joh.* 2. 19. he spake of the Temple of his Body. Nor was there any capital crime in it as they represented his words, yet any thing will serve their turn, to be a seeming matter of accusation.

3. They could find nothing wherein two witnesses agreed, among all the false witnesses, untill two witnesses spake about destroying the Temple & raising it again in threedayes. And yet these two witnesses agreed not in all points, as *Mar.* 14. 59. testifieth. Thus they wearied themselves in vain, finding nothing against him, which left their envy naked, without any pretence of a covering.

4. Then the high Priest devised another device, *viz.* to draw out Jesus Christ to speak; for he kept silence all this while. Could they draw him out to speak, they might entangle him in his words, which artifice they had formerly used to catch him by. *Mat.* 22. 15. so now again they attempt that way. The high Priest stood up (a good civill deportment in publick affairs) and put him upon answering unto what they said; and to sharpen and quicken the matter, he putteth him on in a rebuking way: *What? Answerest thou nothing? What is this that these witness against thee?* But this Stratagem prevailed not, Jesus still held his peace.

Quest. Why did Jesus hold his peace and answer nothing?

Answ.

Answ. 1. Because there was nothing to answer unto: they proved nothing, their witnesses agreed not, they confuted themselves, they could fix and fasten nothing: there was no need of an answer, and in such case it is best to keep silence.

2. He held his peace to fulfill the Scriptures *Isa.53.7. He was oppressed and afflicted, yet opened he not his mouth. He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*

3. He held his peace, because though he was perfectly innocent himself, of all they accused him of, yet some or other of his Elect might be at some time or other guilty of such evills as they falsly imputed to him, in whose room and stead he stood and suffered.

4. He held his peace because he was willing to dye for his Elect, to expiate the sins of Gods Elect.

Sect. 4.

The third Act of the Council.

MAth.26.63,64. *But Jesus held his peace. And the high Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.*

Mark 14.61,62. *Again the high Priest asked him and said unto him, Art thou the Christ the son of the Blessed? And Jesus said, I am, and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Here see, 1. The high Priest and Council finding and perceiving plainly, that they could find no just matter against him, nor any colour or appearance thereof, they invented another way to pick an appearante of matter against him, which might seem to be of weight in the eyes of the Jews, though it would be of no consideration among the Romans: and that was by an open and solemn putting Jesus to answer whether he was the Messias or no.

For { 1. If he denied it, or would not confess it, that would much ease and advantage them in putting him to Death, because they had found something of that point against him.
2. If he should confess it, that he is Christ the Messiah, they were resolved to make that the crime for which they would condemn him.

Mark relateth only the bare question, *art thou the Christ, the Son of the blessed?* Mathew relates the question more fervent, for if this device had failed, they had no appearance of a cause to condemn him. Therefore to make sure work, the high Priest saith, *I adjure by the living God, answer plainly, and* catagorically to this question, *art thou Christ, or Messiah the Son of the living God?* where

1. See what the Jews faith then was, touching the Messiah, whom they then looked for, *viz.* that he was to be such a man, as also is the Son of God, God and man in one person, which is the same Faith that now the Gentile Churches believe according to the Scriptures, and the same point is manifest by Peters answer unto Christ, according to the Faith of the Church of the Jews, *Matt.*16.16. in that famous Confession of Peter. *Thou art Christ the Son of the living God.*

2. Vnto this question of the high Priest, and Council, Jesus Christ answereth two things.

1. He maketh a plain, clear, and direct answer, *Mark.*14.62. *I am*, Math.26.64. *Thou hast said it*, it is as thou hast said.

2. He

2. He proveth it by the consequent, *viz.* the two next acts and dispensations of Christ which they shall see, *viz.*

1. From hence forward *you shall see Christ the Son of man sitting at the right hand of power*, that is, you shall see the mighty power of Gospel grace of Christ Jesus, in the conversion both of Jews and Gentiles, and so going on until the last and final conversion of the Jews, which we hope for at this day.

2. The next and last act of Jesus Christ in this world, *you shall see him coming in the Clouds of Heaven*, viz. *in power and great glory, to judge the World.*

Sect. 5.

The fourth act of the Council.

WHen Jesus Christ had made this clear confession, that he is Christ the Messiah, then they thus proceeded, *Matth.* 26.65,66. *Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.* Mar. 14.63.64. *Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.*

1. *The high Priest rent his garments*, it may be the rest did the same, though it be not expressed.

2. He saith, *he hath blasphemed, viz.* by confessing that he is *Christ the Messiah.*

3. You the judges, the whole Court have heard his blasphemy.

4. *We need no further witnesses* to find matter against him, to condemn him to dy, this that we have heard is matter sufficient.

5. They all expressed themselves to be of the same mind and opinion.

6. The high Priest put it to the Vote, *what think you?*

7. They all passed their Vote, and so the sentence of condemnation was pronounced against our Lord Jesus, for confessing *that he is Christ, the Son of the living God.* And no other cause, or appearance of a cause could they find against him, saving this only: a blessed cause, wherein Christ himself was the first Gospel Martyr, *John Baptist* was martyred for his faithful discharging the office of a Prophet, in telling Herod of his sins.

But Jesus Christ was condemned to dye meerly, purely for this his confession, and for nothing else, no not so much as pretended.

All this was done in the night, the blackest work of darkness that ever was done in this world. They began their clandestine night Court about midnight, they pursued their work in the manner above related, until about the second crowing of the Cocks, about that time they condemned him.

Sect. 6.

The fifth act of the Council.

WHen they had done this wicked deed, in condemning our Lord Jesus to dye, it being deep in the night, They committed their condemned Prisoner unto a company of men, to keep him fast and safe until the morning, and then adjourned the Court till the morning. And so this dark Sessions of this Court was ended.

It cometh now to be considered how they used him this latter part of the night until the morning, when the Council met again, if any bowels of mercy had moved in them, they should have given him some refreshing, and opportunity to take some rest. but they were mercyless unto him, who is the spring of all mercy to us, they used him cruelly, which usage is set forth,

1. By the actors, a company of men, that were charged with the safe keeping of him till the morning, they are called, *Luk.*22.63. a chosen company fitted for the purpose, that they could confide in, spirited like their Masters.

2. The time of their commission to keep him, till morning, which was about the space of three hours.

3. The several acts of horrible abuse, which they did unto him in time of their charge and commission.

1. *They spit upon him*, Mark.14.65. which is an act of the greatest disdain in the doer, and of the greatest disgrace in the sufferer, a contempt that few will do to a dog, especially in the Nation of the Jews it was a very great contempt, which the Lord himself foretold and described, *Luk.*18.32. *he shall be mocked, spitefully intreated, and spit upon.*

2. *They spit in his face*, Math.26.67. this was the highest degree of the reproach of spitting. God gave a Law about it, *Deut.*25.7,8,9,10. *it is the disgrace of him that is unkind to his brother*, a most improper and unsuitable disgrace unto Jesus Christ, when he was doing the greatest act of love and kindness not only to his Brother, but to his Enemies.

3. *They mocked him*, Luk.22.63. and the next word sheweth that there were cruel mockings, as it is said, *Heb.*11.36. the persecuted Saints were so used, and *Psal.*25.19. *mine Enemies are many, and hate me with cruel hatred.* for

4. *They smote him and beat him*, Luk.22.63. the word which the Holy Ghost useth, doth signifie such blows as do break the Skin; and flayed off some part of the skin, where the blow fell, which was very cruel, according as the Prophet describeth such cruelty, *Mic.*3.2,3. *who pluck off their skin from off them, and their flesh from off their bones, they flayed the skin from off them*, Isai.53.5. *he was bruised for our iniquities*, they smote him so hard that they bruised him with their blows.

5. *They blind-folded him, and then boxed him on the face*, and with blasphemous mocking and scorn, said, *thou Christ prophesy who smote thee*, Math.26.68. such blasphemy would affright a modest heart to repeat it, but no doubt they made great sport and laughter at it.

6. It was an aggravation of these abuses, that every base fellow and servant had liberty thus to abuse our Lord Jesus, *Mark.*14.65. *and the servants did strike him with the palms of their hands*, they devised many wayes to put contempt upon him, and to make sport for themselves.

7. *They plucked off his hair*, viz. of his face, or head, or both. This abuse is mentioned in the Prophets, *Isai.*50.6. *I gave my back to the smiters, and my cheeks to them that pluck off the hair, I hid not my face from shame and spitting.*

8. They spake many other blasphemous words against him, which the holy Ghost abhorreth to mention, *Luk.*22.65. and many other things blasphemously spake they against him, with which they hused and sported themselves all the night.

9. They were charged to watch and keep him, and therefore they might not sleep, and they kept themselves thus employed, and thereby did not only hinder Jesus Christ from taking any rest, but also they did grieve, vex, and provoke his

Spirit most bitterly. It was the saddest night that ever was spent. And thus they did till morning light; for then the Council met again, *Luk.* 22.66. and called Jesus before them.

This is the Lamentation, that these that did this vile injury to Jesus Christ, were of his own to whom he was sent, but they would not own him, but condemned him to dy, which was the work he came to perform: and when they had nailed him to the cross, he pardoned them and prayed for them.

When visible Professors of Jesus Christ are Persecutors of Christ, they will be violent and cruel, as now these were against Christ. And no marvail that the Servants and inferiours were so cruel against Christ, for they knew that they pleased their Superiours and Masters. When Saul persecuted David, every abject durst vent his venome against David: and Doeg fears not to be an informer against him. When Absolom rose up against David, is it any wonder that Shimei durst shew himself to curse David? The horrible cruelties and indignities of these Jewish Watchmen, that had the charge of keeping their condemned Prisoner, will all, in many respects stand upon the account of the high Priests and Rulers. They opened their own envy so bare and naked, that every body might see it. And therefore their creatures were bold to do any thing against the Lord Jesus.

Sect. 7.

The sixth and last act of the Council of the Jews, as a Councill, against Jesus Christ, as private Persecutors and envious Persons, they pursue Jesus Christ before Pilate, and before Herod afterwards.

LVk. 22.66,67,68,69,70,71. *And assoon as it was day, the Elders of the people and the chief Priests and the Scribes came together, and led him into their Councell saying, Art thou the Christ? tell us, and he said unto them, if I tell you, you will not believe, and if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, art thou then the Son of God? And he said unto them, ye say that I am. And they said, what need we any further witness? for we our selves have heard of his own mouth.*

It was about Cocks crowing when Jesus Christ was condemned, committed to safe custody under a strong guard. The Council adjourned till morning, all the abuses that these carnal keepers inflicted on Jesus, the remainder of the night, I refer unto the fifth act of the Council; which for time extended till morning, and for cruelty it extended to Hell.

Now in preparation for their proceeding in the morning, they held a close and private consultation how to manage this great business. For seeing they now had (according as they long desired and contrived to doe) apprehended him and condemned him, they were resolved to put him to death. But they foresaw many difficultyes in effecting it. The points considered, plotted and agreed in this private consultation, were fundry: and their agreement may be gathered out of the answer of Jesus Christ in the morning, who gave them to understand that he knew their plots, to convince their Consciences that he was Christ the Messiah, for the asserting whereof they had condemned him. The Points considered of were such as these,

1. We must be speedy in our motions and progress, before the people know that we have apprehended him. For it was about midnight that he was apprehended

hended, and brought to *Annas* and *Caiphas*. It was about cocks crowing when he was condemned; he must be put to death and buried before the Sabbath; for if we slack the time, the people will surely rescue him.

2. They considered that we must speedily deliver him out of our hand, into the Romane hand and power, and it must be done early in the morning, before the people gather together and hear of it; for otherwise the people will surely rescue him out of our hand; but out of the Romans hand, they cannot, they dare not attempt it.

3. Pilate must be carefully prepared for this matter. Some of us that may be most acceptable to him and prevailing with him, must undertake that matter.

4. Though *Pilate* was a *Pagan*, yet they knew him to be wise, just, and of a noble Romane spirit, he will strictly examine the case, and we know that we have no witnesses unto any thing we accuse him of, wherein the witnesses agree, saving in that Point of destroying the Temple and raising it again in three dayes, and in that Point the witnesses do not punctually agree: nor will Pilate think or judge it a Capital matter if they did agree.

5. These considered that they had but one capital matter against him, *viz.* that he confessed openly before our Court that he is Christ the Son of God, which by our Law is Capital, not by the Romane Law. And this is the only point that we can plead against him. And this they did plead, *Joh.* 19.7. *We have a Law, and by our Law he ought to dye, because he made himself the Son of God.* But of this we must speak hereafter.

6. They considered that of this point we have no witnesses, only his own confession, and what if he should deny it, or not confess it before Pilate; therefore we must make this point sure.

7. Hereupon they agreed early in the morning, before the people be stirring, to sit in Council again, and examine Jesus about this point only, to bring him to confess it a second time, and to try if he will stand to it. And if he ask any question to divert or delay us, answer him not a word to any thing, but hold him to this point only, to make the matter of our accusation strong against him, and clear.

8. Care was taken to advise as great a Crew of their own side, as they could, to stand next to the Court, and exclude others as much as handsomely they could, so they acted.

Very early all the Council (*viz.* all that consented and conspired in this murther) met, *Luk.*22.66. *as soon as it was day the Elders of the people, and the chief Priests, and the Scribes came together, and led him into their Council*, surely they had taken but little rest, they verified that saying of *Solomon*, *Prov.*4.16. *they sleep not except they have done mischief, and their sleep is taken away, unless they cause some to fall.* They interrogate him again about the same point, for which they had condemned him, not out of remorse or regret of heart, but of crafty designe, *Luk.*22.67. *art thou the Christ tell us?*

The first part of Jesus his answer is, *Luk.*22.67,68. *if I tell you, you will not believe, and if I also ask you, you will not answer me, nor let me go.* Wherein Jesus Christ doth manifest to them, that he knew their agreement in their secret counsel. Whereby he proveth to their Consciences that he is the Son of God. Again, he declareth to them, that the end and scope of their question was not to be informed in the point, that they might believe, for they were resolved not to believe. Again he telleth them, if I ask you any thing, you are agreed that you will not answer me again; whatsoever I say, you will not let me goe: you are

resolved to kill me. Thus plainly doth he lay open their design, and resolution in their private Councell, and detecteth them in their open Councel, so open as it was.

The 2d. part of the Answer of Jesus Christ is *ver.*69. *Hereafter shall the Son of Man sit at the right hand of the power of God.* The sense and meaning of which words they understood, *viz.* that though they now see him in this low estate of his Humiliation; yet the next appearance that they shall see him in, is, at the right hand of the power of God. Then they fully opened their trap, and say, *Art thou then the Son of God?* v.70. And this is to be observed, that they were so eager upon their design that they spake all at once, *Then they all said.*

Then Jesus cleerly answered, *You say that I am*, and I confess it is as you say, that is the meaning of that form of speech, & they were ready & willing so to take it. Now they are satisfied, they have gotten that which they fished for, *ver.*71. *And they said, what need we any further witnesses, for we our selves have heard of his own mouth.*

Now with all possible hast and speed, they delivered him up to the Romane power, as a condemned prisoner to be put to death by them, after their manner, by crucifying, or hanging on a tree. *Luke* 23.1. *And the whole multitude of them arose and led him unto Pilate*: all the Court and all the Creatures about them combined in this matter, to deliver him up to the Gentiles, as Jesus Christ had foretold that they will *Mat.*20. 19. and *Mar.*10.33.

The company that acted these things, both Rulers and people, are Apostates, whose day of Grace was past, as appeareth *Matth.*23.37,38,39. *Luk.* 13.34.35. *O that thou hadst been known, at least in this thy day, but now it is hid from thine eyes.* Such Persons are the Devills fittest instruments to persecute Jesus Christ and his saints. These Sufferings of Jesus Christ before the Council of the Jews were aggravated by this, because they were his own people to whom he came and offered them mercy, and life eternal, and called them to Repentance.

But behold how wickedly they dealt with him: they condemned him, but could find no other cause but his confessing that he is the Messiah: and not only condemned him, but committed him into the mercilesse hands of their Servants and creatures that did so vilely abuse him all the night, and craftily dealt with him in the morning, and out of envy delivered him to the Romane power to be put to death. And all this did the holy innocent Son of God suffer for the sake of Gods elect, that they might become vessels of mercy: & to shew us how vile sin is in Gods sight, who spared not his own Son when he stood under a just imputation of our sin unto him. And all these sufferings of Jesus Christ we celebrate in that high Soul exercise in our Sacramental Commemoration hereof.

The History of Judas.

I shall shut up this Chapter with a touch upon the History of Judas, which in this place and time cometh into consideration, the history thereof is recorded, *Matth.*27.3,4,5, &c. *Act* 1.1. with *Act.*1.18,19,20. in which Texts (if any please to read them) we may observe two principal points.

1. A terrible Testimony sharpned against the high Priests, and the rest of them in their bloody persecution of our Lord Jesus, by Judas his repentance.

2. A strong and clear Testimony that Jesus Christ is the Messiah, by the Jews fulfilling the Prophesies touching him.

1. In

1. In the first see, first, the occasion or cause moving Judas to repentance, *ver.* 3. *when he saw that he was condemned, repented himself*, this he saw in that night about the Cocks crowing, then began his terror, but did he not know before that they would so do, as sure if he did not, he might have foreknown it, for Jesus Christ had foretold it, and he knew that the end of their hiring him to betray him, was, that they might have him in their hands, to put him to death, but his eyes were blinded, partly by his envy at the expence of the sweet oyntment upon the body of Jesus Christ, and partly by covetousnes, who misled of such a booty to pilfer, and principally by the Devils twice entering into him by advantages.

1. The first time of the Devils entering into his heart, was by his envy and indignation at the expence of that oyntment, *Mark* 14. 5, 10. when his heart raged with indignation, Satan put it into his heart to betray his Master, so *Joh.* 13. 2.

2. The second time the Devil entered into him, was upon the discovering sop that Jesus Christ gave him, Joh. 13. 27. now the Devil blinded him, for the Prince of darkness hath power to blind mens eyes, 2 Cor. 4. 4. Two of the Disciples did scandalously fall. *Judas* betrayed Jesus Christ, *Peter* denyed him, *Peter* the same night repented sincerely, *Judas* repented, but not sincerely.

2. The manner of his repentance, the Spirit of terror entered into him, broke open his blinded eyes of understanding and conscience, to see his sin of blood guiltines, Yea innocent blood, yea, the blood of his Lord and Master, yea, whom he had for a bribe of money most trayterously betrayed; this Spirit of terror was the Spirit of God, of the Law, that bore down the Spirit of Satan that blinded him: this brought him to horror and distress. The thirty pieces of mony that before had seared his conscience to hardness, now torment and burn his conscience, and in this case was his tormented Soul till morning.

3. The progress of his repentance, he knowing the Council had appointed to meet early in the morning, resolved to go unto them and restore unto them their mony, and confess his great sin in betraying the innocent blood of his Master.

Accordingly, so soon as they had confirmed their condemnation of him, and commanded him to be delivered to Pilate, *ver.* 2. Then Judas appears before them in the terror of his Soul, *ver.* 3. he justifieth Jesus Christ to be innocent, and himself an horrible sinner in betraying him, which confession of his, accused them also to be horrible sinners in condemning him. He offered them the mony with which they had hired him, it scalded his Conscience, he could not keep it.

4. See their answer, the wickedest answer that ever Ministers gave to a distressed soul, but befitting the mouths of wolves in the pursuit of innocent blood, and fit enough for so vile a Traitor, the worst that ever was in the world. Their answer was short and snappish. 1. *What is that to us?* say you so Caiaphas, Annas and the rest? did not you hire him with that mony? 2. They say, *look thou to that*: is this your care of a soul in distress? is this your care of your flock? 3. They refused to take the money, or meddle with it; nor did they give him one word of comfort or counsel, *the Priests lips should preserve knowledge*, and is this all the relief he had at their mouth?

5. Now *Judas* is not only distressed but forsaken, there was but one dore of hope for relief left, and that was to go to the Temple, and to the Priests that were there attending the service in the Temple, thither he came with a gastly countenance; there also he confessed his sin, offered them the Soul tormenting money, but they abhorred to touch so execrable a thing, nor had they one word of comfort for him, now he fell into utter desperation, which had these effects.

1. He cast down the mony in the Temple, that bloody, that soul-torm nting mony, that execrable thing.

2. He went away to a place fitting, that Satan could easily suggest to him.

3. There he hanged himself. But fourthly the rope either broke or slipt, and he fell, and the place was such, either by height or by Rocks beneath, that by his fall he burst asunder, and his bowels gushed out. And all this was famously known in all Ierusalem.

Quest. Why did not *Judas* go to Iesus Christ as the penitent Thief did?

A. 1. Because he was the child of perdition, as *Joh.*17.12. Again Iesus Christ was now in Pilats Court, *Judas* his Testimony was terribly sharpened against the Iewish Court, & thither he went, & hath left a dreadful warning what a dangerous thing it is to envy at others charity and bounty, to covet and desire, to pilfer another mans, or a publick bag, and to rob God. *Judas* his confession was not fitting for Pilats Court.

Touching the second part of the History, it was acted afterwards, after the Feast, wherein their own actions do strongly prove that Iesus Christ is the Messiah, by their fulfilling of the Prophesy. Why *Mathew* doth call *Zachariah* by the name of *Jeremiah* is not yet revealed, that I know of. Their actions were 1. they hold a Council to consider what to do with this execrable mony, they agree that it ought not to be put into the Treasury of the Temple, because it was the price of blood, they agree to buy the Potters field with it, to be a place to bury strangers Pagans, that cared not for the Iews Religion, though they traffiqued to the City.

What this Potters field was, may be gathered from *Act.*1.20. with the Prophesy there cited, *viz.* it was a dearned little bit of ground where the Potters had wrought out all the veins of clay, and left it a desolate plat, out of the way, unfit for habitation, good for nothing, unless it were for such a despicable use as they now bought it for; and this plot did the execrable wages of *Judas* purchase, and for that reason was called the field of blood.

And this is the monument that Iudas, that Traytor hath left behind him, a fit monument of such a vile Traytor.

And this is all the portion that this self murtherer left to his Children, as the Prophesy doth intimate.

And by the purchase of this field, at that price, the Jews have proved that Iesus is Christ, the Son of God, and Saviour of the World.

CAP XII.

The Sufferings of Jesus Christ before the Romane Court under *Pontius Pilate.*

MAth. 27.11,12,13,14. *And Jesus stood before the Governour, and the Governour asked him saying, art thou the King of the Iews? And Iesus saith unto him, thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Heares thou how many things they witness against thee? And he answered him to never a word.*

Mar.15.2,3,4,5. *And Pilate asked him, Art thou the King of the Iews? And he answering said unto him, Thou sayest it. And the chief Priests accused him of many things, but he answered nothing. And Pilate asked him again and said, answerest thou nothing? Behold how many things they witness against thee. But Iesus yet answered nothing, so that Pilate marvelled.*

Luk:

Luk. 23.2,3. *And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King. And Pilate asked him saying, Art thou the King of the Iews? And he answered him and said, Thou sayest it.*

Joh. 18.28,29,30. *Then led they Iesus from Caiphas, unto the Hall of Iudgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the Passover. Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If he were not a Malefactor, we would not have delivered him up unto thee.*

From what is recorded in these Texts laid together, the following History is collected.

1. The place where Pilate began this Court, was in the *Pretorium*, the Roman judgement Hall, *Joh.*18.2. there Iesus Christ was presented before Pilate as a condemned person in the Court (such as it was) a Council of the Iews, and they desired Pilate to put him to death after the Roman manner, by crucifying him, and by the Roman power.

2. Pilate told them that he could not justly condemn him to dy, until he had heard his accusers face to face, and his offences lawfully proved against him, and thereof he called for his accusers, and witnesses of his evil deeds.

3. Answer was made that the Iews might not by their Law, come that day into the *Pretorium*, because it was the Feast of the Passover, and the morrow was that Sabbath, which fell to be in their Feast week, and therefore it was an high day, *Joh.*19.31. The Feast was to be celebrated seven dayes, *Exod.*12 15,18. in which week one day must of necessity be a Sabbath, and to morrow is that Sabbath. And therefore they intreated Pilate to put him to death, as one that they had condemned. It seems that they thought to catch Pilate by this means, to trust them, and be their Servant to condemn and execute him, because they had condemned him, without seeing and examining the cause why they did condemn him.

But Pilate would not do so, a just judge must see the cause, before he condemn the person to die, a just judge will stand upon his own legs, & see by his own eyes.

4. Pilate though a Pagan, yet in prudence so far complyed with respect to their Religion, which they proposed and pretended in this case, and condescended to go out of the *Pretorium*, into some open publick place, where the Iews might appear before him, all this see *Joh.*18.28,29. *They went not into the Iudgement Hall, least they should be defiled, but that they might eat the Passover. Pilate then went out unto them, and said, what accusation bring you against this man?* Thus Pilate disappointed them of that device, whereby they thought to have brought him to have believed and obeyed them. *Joh.*18.30. They said that *if he were not a Malefactor we would not have delivered him to thee.* But Pilate would hear and see the cause himself, before he would condemn him.

5. Now the chief Priests and Elders, who were his Judges before, and had condemned him in their Council, were his accusers, and they accused him of many things, both to vindicate themselves, and their own act in condemning him, and to vent their envy against Jesus Christ. That they did thus accuse him of many things before Pilate, we have it from Pilates own mouth, *Matth.*27.13. And *Mar.*15.4. *Heareſt thou not how many things they witneſs againſt thee?*

Luke doth instance in three particular accusations, *Luk.*23.2. *They began to accuse him, saying, We found this man perverting the Nation, and forbidding to give tribute to Cæsar, saying, that he himself is King.*

Touch-

Touching the first of these, his *Perverting the Nation*, Pilate did strictly examine it, as appears, *Luk.*23.14. *Pilate saith unto them, Ye have brought this man unto me, as one that perverteth the people, and behold I have examined him before you, and have found no fault in this man touching those things whereof ye accuse him.*

2. Touching his forbidding to pay tribute to Cæsar, nothing is said of it in his examination. It is not unlike, but that the answer of Jesus to that poynt, heretofore, was so famous that Pilate had heard of it, *viz.* that asking for a Tribute penny, *he asked whose Image and superscription is on it, they said Cesari, then he said, give unto Cesar that which belongeth unto Cesar, and to God that which is Gods.*

Touching the third point, his being King of the Jews, Pilate asked him, *art thou the King of the Iews?* to whom Jesus answered, *thou sayest it*, he denyed it not, nor at this time so fully asserted it, as he did afterwards, as shall be seen in its time and place.

6. Pilate having given full scope and liberty to his accusers to produce what they would, or could against him, and strictly examined all their allegations; he now called upon the Prisoner to answer for himself. But Jesus kept silence, and answered not a word, *Matth.*27.12. then Pilate urged him to answer, saying, *heares thou not how many things they accuse thee of?* ver.13. but still Iesus kept silence, and answered not a word.

7. Now Pilate falls to admiring, and that exceedingly, *Matth.*27.14. for Pilate saw plainly first that they had no proof of what they said against him, Secondly, that many things they said were frivolous, and far from being capital offences, if they had been proved. Thirdly, that they persecuted him out of envy, *Mark.*15. 10. he knew that the chief Priests had delivered him for envy, and all this increased his admiration at his silence. *What are you willing to dye?* But alas, neither his Pagan judge, nor envious accusers, were aware of what God the Father, and the Son Iesus Christ were now transacting touching the great counsel of God, for the Salvation of sinners.

For 1. Now Iesus Christ stood as our sponsor and surety, to bear the imputation of our sins. Iesus Christ now taught and confirmed the great point of the imputation of our sins unto him, who was personally innocent as a Lamb, but as our surety he is guilty of all, some, or other of his Elect were guilty of whatsoever they laid to his charge, and God laid upon him the guilt of all our sins, *Isai.*53.4.5. 6. he was in this respect as being our Surety, the guiltyest person in the world, the guilt of all sin lay upon him, and therefore he silently bore it.

2. Iesus Christ was willing to bear all this imputation of sin, and to dy for it, *Iob.*10.17. *I lay down my life, that I may take it again, no man taketh it from me, but I lay it down of my self.*

Pilate saw plainly how easily he might have answered and avoided all their allegations and accusations brought against him, and that put him into such admiration at his silence; his Innocency appeared to his Roman Judge, without any answer of his, though they had condemned him, Pilate saw no cause for it, but envy.

So much for the first act of Pilate, the second act followeth.

There is some difficulty in laying together the harmony of the Evangelists in this point, touching the order of the acts that passed in Pilates Court. This second act of Pilate that I am entering upon, is again acted by Pilate afterward, as we shall see in its time and place, Luk.23.4. *then said Pilate to the chief Priests and to the people,*

people, I find no fault in this man, these words of Pilate are clearly annexed to the first examination, as appeareth, *ver.* 3. when Pilates question, and Jesus his answer were transacted, it was in the first examination as we saw in its place, and that which Pilate addeth, *ver.* 4. doth presently after follow; and therefore I place them next. And render them a part of the second act of Pilate, which I am now about to set down in the order of the History of actions, as they passed in Court, again, *Joh.*18.30.31,32. they answered and said unto him, *if he were not a malefactor we would not have delivered him up unto thee; then said Pilate take ye him and judge him according to your Law. The Jews therefore said unto him, it is not lawful for us to put any man to death, that the saying of Jesus might be fulfilled which he spake, signifying what death he should dye.* Which saying of Jesus Christ is recorded *Matth.*20.18,19. *behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucifie him, and the third day he shall rise again.* This part of the History which John relateth, was at, or about the time of the beginning of Pilates Court, as appeareth by the immediate foregoing words, *ver.*28,29. Therefore laying Lukes record and Johns record together the History proceedeth thus. When Pilate had given the accusers leave to produce what they would against him, and had diligently examined all that they had said, and called Jesus to answer for himself, though he was silent and answered nothing, to Pilates admiration, seeing he might so easily have made void all that they had said against him. Now Pilate turneth his speech to the Priests and Elders his accusers, and argueth with them, *you have delivered up this man to be put to death, but I find no fault in him, for which I should judge him to dye, many things you say but prove nothing. You produce no Roman capital Law that he hath broken, how then should I judge him to death?* To this they answered, *we have a Law (viz. against Blasphemy) and by that Law we have condemned him, and were he not a malefactor we would not have so done, nor have delivered him to you to put him to death.*

Now Pilate maketh them a noble offer, it is a point of eminent consideration, Pilate saith, *take ye him, and judge him according to your Law,* exercise your own power and Jurisdiction, according to your own Laws.

The Jews expresly refuse to accept this offer, and say, *it is not lawful for us to put any man to death. Say you so Caiaphas? by whose Law it is not lawful for you to put any man to death? Surely not by Gods Law, it is only by the Roman Law that it is not lawful for you.* So that by this saying of the Jewish Council they do testifie in open Court, that *the SCEPTER is now departed from Judah,* which is a very great evidence that Jesus Christ is the Messiah, and that the Scepter is departed from them, by their own confession, and that before publick Authority. Yea, and when Pilate offered them the exercise of their own Scepter in a particular case, they expresly refused to accept it, for that very reason, because the Scepter was departed from them.

And though they thus acted out of envy against Jesus Christ, yet it is a remarkable hand of God, that they themselves should so eminently acknowledge, that the Scepter was departed from them. John taketh notice of the prediction that Jesus Christ had given to his Disciples, foretelling how the Jews would condemn him, and deliver him to the Gentiles, to be put to death after the manner of the Gentiles, all which things were accomplished, just as he had foretold, which is a great proof of his Divinity. The reason of the Jews thus acting was because they durst not offer violence against Jesus Christ by their own power and Laws: for

they knew that their proceedings were unjust, and that the people would not have suffered them to do violence against Jesus Christ, and yet they were so mad to execute their envious resolution to put him to death, that they rather chose to put away the Scepter from Judah, then not to execute their wrath against Jesus Christ, they willingly put away the Scepter from themselves, the Scepter was departed from Judah when Jesus Christ was put to death. *O the depths of divine Wisdome!*

So much for the second act of Pilate, the third followeth.

Joh. 18. 33. ad. 38.

Then Pilate entred into the Judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation, and the chief Priests have delivered thee unto me: What hast thou done? Jesus answered, My Kingdome is not of this world: if my Kingdome were of this world, then would my Servants fight, that I should not be delivered to the Jews: but now is my Kingdome not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth: every one that is of the Truth heareth my voyce. Pilate saith unto him, What is Truth?

Pilate went again into the *pretorium* or Romane judgement hall, out of which he had come to comply with the Jews who would not enter into it that day. Now he goeth thither again, and calleth Jesus Christ before him there, apart from the Jews his accusers, who would not come thither, and there are sundry particulars of great moment.

1. Pilate asked Jesus this question, *art thou the King of the Jews?* he had asked him the same question in his first examination, and Jesus made him that answer, *thou sayest it*, it is like that Pilate thought he would be more free to answer him, apart from his accusers, and Pilate was diligently inquisitive into this point. The Romans had a great respect unto royal blood, and all men knew that the Jews were in great expectation of a great King. He therefore examineth him the second time about this point.

2. Jesus Christ answered him by proposing a question to Pilates heart, which none but himself could answer unto, and his answer to it would discover the Spirit of the man. The question was this, *sayest thou this thing of thy self, or did others tell it thee of me?* the divine depth and wisdome of this question, is too deep for me to dive into. But it seemeth to be proposed to instruct Pilate, that if he cordially desired to know that great Truth, it would be for his eternal good and benefit, but if it were only out of curiosity, and for humane discourse, and civil ends only, then it would profit him but little.

3. Pilates heart fel him, and seemeth to be a little short and snufty at it, and maketh two replyes, by retorting two questions.

1. *Am I a Jew?* intimating that his heart was no whit concerned in that great question about the Kingly Office of Jesus Christ; it is a matter that concerned the Jews, not him.

2. He returns a quick and sharp question, with the reason of his question, yet with so much composure of mind and judgement, that he first expresseth the reason, and then his quick question, *thy own Nation, and the chief Priests have delivered thee unto me as a condemned Malefactor, What hast thou done?*

4. Jesus Christ knowing that Pilate already knew the worst they could say against

gainst him, and that there was no weight in their allegations, only they were carryed with envy and wrath, therefore he declineth to make any answer to his quick question, and proceeds to answer to his first sober question touching the Kingdome of Jesus Christ, wherein see these three particulars.

1. Jesus Christ delivereth a doctrine, *my Kingdome is not of, (or from) this world*, as authors or constitutors thereof, (of) signifyeth from in this place, it doth not signifie concerning, for the Kingdome of Christ is (of or) concerning all the world, and affairs thereof, as the object, or subject about which it is exercised, but the world doth not make or constitute it, it is not the efficient of the Kingdome of Jesus Christ.

2. Here is a reason of this assertion, *because if his Kingdome were of, or from this world, then the world would fight for their King*, to keep him out of the hands of his Enemies the Jews, and by world here he may particularly mean the Romans, who have no hand in constituting his Kingdome.

3. Here is an exegesis or explication of this doctrine in these words, *my Kingdome is not from hence*, viz. not from the world, not from the Romans.

5. Pilate is soon calm, and though Jesus answered not to his last quick question (whereof there was no need) yet seeing he answered to his first question, which was the point which Pilate desired to enquire into, he accepteth him, and replyeth upon him, and asketh, *art thou a King then?* which the words of Jesus did imply. And gave Pilate a just occasion to propose that question.

6. Jesus Christ replyeth to Pilate, and maketh a clear confession of, and beareth a full Testimony unto his Kingly Office, and of his Prophetical Office also, which is that confession which the Apostle maketh mention of, 1 *Tim.*6.13. *Jesus, who before Pontius Pilate witnessed a good confession*, wherein are these particulars.

1. I will not in modesty express that word concerning my self, but rest in that which you have expressed, you have implicitely said that I am a King.

2. I add unto this Truth my Testimony in three things. 1. *To this end I was born*, that I might execute my Kingly Office in my Kingdome. 2. that I came in to the world *to bear witness unto the Truth*, which is my Prophetical Office, and by my Prophetical Office I bear witness to my Kingly Office. 3. I assert, *that every one that is of the Truth* (viz. new born by the power of Gospel Light) *heareth my voice*, viz. receiveth it with love and subjection to it.

7. The Pagan was so overset and confounded with these glorious Truths, which were so much above him, and no doubt (as the effect proveth) convincingly set on, that he only propoundeth this question, *What is Truth?* assuredly the question is a wise and pertinent question, but he tarryed not for an answer, he went out of the *prætorium* to the Jews.

So much for Pilates third act, his fourth act followeth.

*Joh.*18.38. *Pilate saith, What is Truth? And when he had said that he went out again unto the Jews, and saith unto them, I find in him no fault at all.*

This is manifestly a second time of Pilates open testifying the Innocency of Jesus Christ, as the circumstances do make it appear. For his first Testimony was the product of his first examination, *Luk.*23.3,4. This Testimony is the product of that private discourse, that Pilate had with Jesus in the *prætorium*, apart from the Jews his accusers.

When Pilate came forth of the *prætorium*, from his more private discourse with

Jesus, and bore witness to his innocency so fully, the immediate effect of that Testimony, upon the Iews is related only by Luke, therefore in laying together the harmony of the Evangelists I turn to that *Luk.* 23. 5, 6, 7, 8, 9, 10, 11, 12. *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jury, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods Jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the chief Priests and Scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.*

In this part of the History see, 1. When the chief priests and Jews heard Pilate testifie to the innocency of Jesus a second time, and that so plump & fully, they were greatly enraged. Our English Translation renders the word very well, *They were the more fierce.* The shining innocency of any, should the more qualifie and pacifie our minds, and moderate our spirits. This is the frame of a good Spirit, that is acted by Gods Spirit. But we see that the notifying of the innocency of Jesus Christ, did inrage them. Therefore we may see that they were acted by a Devillish spirit. They were resolved to execute their envy against Jesus Christ by putting him to death; and therefore they were vexed that the Judge found him innocent, and it made them the more violent in aggravating his offences, which they imputed to him.

2. They inflame the matter which they accuse him of, by putting a bad construction upon his good actions, they say, he stirreth up the people by his teaching, he shaketh their hearts like as an Earthquake shaketh the Earth, so the word signifieth. The word of the Gospel doth indeed shake the hearts of men, but it is to repentance, and to embrace the offer of grace and mercy in Jesus Christ, and this is the real and true shaking, and heart stirring, that the Ministry of Iesus had raised, but they put a bad and false construction upon it, and say, or intimate at least, *that Iesus and his followers did stir up the people to Sedition,* &c. they pervert the powerful effects of the word that move men to repentance, and say, it moveth them to Faction and Rebellion.

3. They aggravate and urge their accusation, from the extent of the effect of his Ministry, and preaching saying, *that it moveth and worketh through all Iury beginning at Galilee, unto this place, even to Ierusalem,* that which is a real glory and commendation, they turn into an angry and envyous accusation.

4. Their instructing in the extent of the effect of his preaching from *Galile* to *Ierusalem,* gave occasion to Pilate to ask if he were a Galilean. And it is like that word of theirs, put the notion into *Pilates* mind, that he now acteth. When he understood that he was a Galilean, he knew that he belonged to Herods Jurisdiction, who was Tetrarch of Galile, *Luk.* 3. 1. and being willing to shut his hands of such an ill cause, wherein he saw no justice, but wrath and envy. The Roman was noble and just, he abhorred injustice, and therefore he was glad he had found a way to shift off this loathsome matter from himself, knowing that he should gratifie Herod very much, who had a long time a desire to see Jesus, which it is like that Pilate knew, or had some sentiment of it, that it would much gratifie

Herod

Herod. The opportunity also was very fit because it so fell out that Herod was at that time in town, v. 7. an happy juncture for *Pilate* to attain his ends: therefore Pilate resolved to send the prisoner to *Herod*. This innocent, sadly accused Lamb is sent unto Herod. Pilates reason for this act may be gathered out of the consequent History. First he should gratifie Herod. Secondly, he hoped to quit his hands of the case. Thirdly, if not, yet he should gain light and aime to himself, being a Gentile by seeing what Herod a Jew would doe in this case.

5. The Jews passionate aggravation of the extent of the effects of the preaching of Jesus Christ, from Galilee even to Jerusalem, gave the occasion of this diversion. But it was very cross unto them and to their design, for they were resolved to put him to death, yea and it must be done that very day, yea and by the Romane power, and after the Romane manner. But if Herod should accept to judge him, that would quite alter the matter: or if he doe not, but remit him to Pilate, it will occasion much loss of time; it was therefore a very vexatious matter to them, but thank their own passion that gave Pilate the occasion. But being so, they must bestir themselves. The chief Priests and Elders must goe and appear before Herod, to represent the matter as soul as they can.

6. When Jesus came before Herod, then the History thus proceedeth.

1. See Herods carnal joy at his coming, and at the sight of him. We must consider Herod to be a visible Professor of Religion, though a carnall hypocrite: Pilate was a Pagan, Herod was a Jew, therefore he acts the part of one that hath Religion: therefore he had exceeding great joy to see Jesus: this his joy is amplified by two reason, 1. Because he had of a long time a desire to see Jesus having heard such famous things of him. 2. Because he hoped he would have been so officious to him, being a King, as to gratifie him by doing some Miracle before him.

2. Herod questioned him in many things, though they were not of such weight, as to be mentioned by the Holy Ghost, not any one of them.

3. His questions would be promoted and inlarged by the high Priests and Scribes, who prosecuted him before Herod. 1. They stood up against him. 2. They vehemently accused him: and this would occasion Herod to ask him many Questions.

4. See the holy wise Lamb-like behaviour of Jesus Christ among these adversaries of whom in the prophesy he complaineth, *Psal.* 22.12,13,16. *Many Bulls have compassed me, strong Bulls of Bashan have beset me round. they gaped upon me with their mouthes, like a ravening, and roaring Lion. For dogs have compassed me, the assembly of the wicked have enclosed me.* But in all these doings, Jesus held his peace, he spake not one words: and some Reasons of his silence before Herod may be given.

1. There was nothing of moment found against him which needed an answer, as Pilate afterwards argueth, *Luk.* 23.14.
2. Because Jesus would make it manifest before Herod and that great Audience, that he laid down his life willingly.
3. He totally valled his glory. Had any part of his glory appeared, they would not have condemned him. 1. *Cor.* 2.8. Pilate was very loth to it, because of his innocency, which he did see, had he seen his glory, he would not have done it.

5. See the unworthy and vile usage they put upon him, though they found no cause against him.

Where-see { 1. The partyes that abused him, Herod and his men of war, chief Officers and others that came together unto this spectacle, when they heard that Pilate had sent Jesus to Herod.
2. The abuses which they did to this innocent Lamb of God,

Viz. { 1. They set him at nought.
2. They mocked him.
3. They arrayed him in a gorgeous robe to promote their mockeryes.
4. They sent him back to Pilate, when they had disrobed him.

6. See a notable effect of this act of Pilate in gratifying Herod by sending Jesus unto him, it removed the enmity that was betwixt them, so that they became friends afterwards. Luk. 23. 12. *And the same day Pilate and Herod were made friends; together for before they were at enmity between themselves.* The world can agree to persecute Jesus Christ and his Servants.

And as Pilate gratified Herod, so Herod gratified Pilate, by setting him a pattern of hardness of heart, to abuse Jesus Christ, though he were innocent, as it will sadly appear in the Sequel.

Many observations of instruction might be raised, but I will pass on, and not touch them for brevity sake.

So much for Pilates 4th. Act, his 5th. Act followeth.

Luk. 23. 13, 14, 15, 16. *And Pilate when he had called together the chief Priests, & the Rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold I having examined him before you, have found no fault in this man touching those things whereof ye accuse him, No, nor yet Herod: for I sent you to him, and lo nothing worthy of death is done unto him. I will therefore chastise him and release him.*

1. Herod sent Jesus back unto Pilate, *ver.* 11. so mocked, derided, abused as is above-said, but withall intimated that he found nothing proved against him, as Pilate himself anon declareth. Therefore Pilate calleth his Court again, and calleth the chief Priests and Rulers, his accusers, who were ready enough; and the people, an open Court, because justice must proceed openly, not clandestinely, as the chief Priests, Scribes and Pharisees did in their Court when they condemned Jesus. The Romane proceeded openly and honourably in his Court, and in the management of this matter thus far.

2. Pilate maketh recital of what had passed. *Ye have brought this man as one that perverteth the people:* You see that I have throughly sifted and examined all that you have accused him of, and all this have I done in your presence. Now I doe solemnly declare unto you, that I find no fault in him, in any matter which you have accused him of.

3. I am now confirmed in my judgment of the case, because I sent you to Herod to accuse him before Herod, and he hath found no fault in him, but hath sent him back to me, finding nothing in him worthy of death. Luk. 23. 15. *No nor yet Herod, for I sent you to him, and lo nothing worthy of death is done unto him.*

4. Therefore I doe now declare unto you that I will chastise him and release him. But *Pilate*, with your favour, why will you chastise an innocent person? Is this Justice? If Pilate say, I doe it to please and pacifie the rage of the Jews against him: But is this a noble Romane spirit to pervert justice to please the people? *Fiat Justitia, ruat Cælum*, is a Latine Proverb. And further, when

you had performed your first word in chastising him, why did you not perform your second word to release him? But Jesus Christ and his poor Servants may see what we are to expect from the hands of Men.

Thus far Luke carrieth on the History of this Act which Pilate is now about to doe. John carrieth the history of this act of Pilate further.

Joh. 19. 1,2,3,4,5,6. *Then Pilate therefore took Jesus and scourged him. And the Souldiers platted a Crown of thorns and put it on his head, and they put on him a purple robe, and said, Hail King of the Iews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man. When the chief Priests therefore and the Officers saw him, they cried saying, crucifie him, crucifie him. Pilate saith unto them, take ye him and crucifie him: for I find no fault in him.*

1. Pilate took Iesus, namely into the *Pretorium*, a Romane judgement Hall, whither the Iews would not goe, therefore now the Lamb is among the wolves, the pagan Judge and Pagan Souldiers have him in their cruel hands, and they did grievously abuse him.

1. *They scourged him*, and that (as they did all things else against him) without mercy, with much cruelty, Christ complaineth of them in the Prophet, *Psal.* 129.3. *the ploughers ploughed upon my back, they made their furrows long.*

2. *They platted a crown of thorns and put it on his head. A cruel mockage*, 2 Esdr. 11.36.

3. *They put on him a purple Robe*, to make him a mock-King.

4. They said *Hail King of the Iews*, deriding hereby both his person and his people.

5. *They smote him* or gave him blows *with their hands*, fists, palms, and with staves. The word which the holy Ghost useth, signifieth any, or all these kinds of blows, and we may fully conceive that they spared him not in any thing.

And unto all this they are emboldened by the example of *Herod*, who was a Jew and a professor of that Religion, and seeing he so mocked and abused this innocent person, these Pagan Souldiers would not fear to do as bad as he did, yea, out-do him, if they did so bad, these would be before them rather then behind them, rather exceed then abate in evil, such is the bent of sinful man. Pilate commanded only his scourging, (so far as appeareth in the History) but he permitted and approved all the rest, even all that unjust and cruel usage of an innocent person. Thus Pilate and his men acted in the *pretorium*.

2. Pilate went forth again unto the Jews, and thus speaketh unto them.

1. *Behold I bring him forth to you*, viz. uncondemned, that ye might know, that *I find no fault in him*; but with your favour Pilate, is this a sign that he is innocent, when you have thus abused him? what meaneth that blood about his ears and face, on his back and sides, are these marks of an innocent man? or if he be innocent, as you affirm, and that most truly, that he is, are not these marks of an unjust Judge?

2. *Then Jesus came forth, wearing the crown of thorns, and the purple Robe* all bloody, battered and abused, baptized with his own blood.

3. Pilate saith, *Behold the man*, that is, you see I have punished him, to pacifie you, let that suffice, and so I will release him, though thus much of the sense of the words is not expressed, yet is probable he laboured to work upon their compassion and pity: but we see that no humane policy can quench the rage of the wicked

against

against innocent Jesus Christ, and his innocent servants.

3. When the chief Priests and Officers saw him, they cried out, *crucifie him, crucifie him*, they made a general out-cry, that little quantity of his blood which Pilate had shed, could not satisfie them, nothing but his heart and life blood will content them.

4. Then Pilate saith again, *take ye him, and crucifie him, for I find no fault in him.* This is the third time in this 5. act that Pilate hath testified to the innocency of Jesus Christ, and his urging, *that Herod found no fault in him*; these three times added to the former two times, do make it evident that Pilate did make the innocency of Jesus Christ to shine illustriously, but nothing can make pale blew envy to blush.

Again, this is a second time that Pilate offered to the Jews the exercise of their own Scepter, as he had formerly, in his second act done; but still they put it from them, and refuse to accept it. For if the Romane power refuse to put Jesus Christ to death, the Jews shall not be able to do it, and yet they were violently resolved to have it done, it was a wicked Temptation they were by Satan engaged in, so publickly, absolutely, and effectually, to put away the Scepter from Judah, which was so great an offence to God, that they never had a Scepter since unto this day; but there is a day of grace coming, when the Scepter shall be restored, and David (whom now they renounced) shall be their King. I pass by all instructions.

So much for the fifth act of Pilate, the sixth followeth.

Joh. 19. 7, 8, 9, 10, 11, 12. pt. *The Jews answered him, We have a law, and by our law he ought to dye, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid. And went again into the judgement-hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thence forth Pilate sought to release him:* here see

1. The occasion that moved Pilate to enquire into the divinity or divine nature of Jesus Christ, *viz.* Pilates frequent urging the innocency of Jesus, and oft saying, when they said *crucifie him*, Pilate oft would say, *why? what hath he done?* what law hath he broken? what shall he be condemned for? an innocent person ought to be released, &c.

2. This forced the Jews again, as formerly they had done, to urge their own law, which though it be not a Romane Law, yet by the Authority of that law, he ought to dye. Now whether Pilate asked them what that law was, or whether they produced it unasked, it is not very material, seeing the Holy Ghost is silent in it, but they produce the effect of the law, *viz.* *We have a law, and by that Law he ought to dye, because he made himself the Son of God.* This plea they formerly used in the second act of Pilate, and now again more fully, and this is evidently at another time attended with other circumstances. This law of blasphemy is the only law that they had to plead against him, for saying he is the Son of God, which is one of the greatest and most glorious Truths in the world. For this they condemned Jesus in their Council, and this they plead before Pilate, he ought to dye for saying he is the Son of God. Jesus Christ was the first Martyr that dyed for this Truth.

3. When

3. When Pilate heard that word, that he said, *I am the Son of God*, this word startled the pagans heart, and he was more afraid. He clearly saw his innocency, and that they persecuted him out of envy, now if this innocent person should be the Son of God, how should I dare to put him to death? The Iews hearts were hard, their Consciences seared, as hard as Rock stones. But Pilate a pagan was more afraid, he was afraid before, but now more afraid, what was he afraid of before? sure he feared the guilt of innocent blood. To condemn an innocent man to dye is an abomination to God, an horrible sin, and this he was afraid of before; but now he is more afraid, if this innocent person be the Son of God, his very heart twittered and shrunk about it.

4. Therefore Pilate taketh Iesus again into the *Pretorium*, being industrious to find out the matter, and that which passed in the *Pretorium*, is in these particulars.

First. Pilate asked Iesus, *Whence art thou?* viz. not of what Nation or Country, for he knew him to be a Iew of Galilee, but of what Original art thou? art thou the Son of God?

2*dly*. *Iesus Christ is silent and answered not*, he was not silent in testifying to his Kingly and Prophetical Offices, before *Pontius Pilate*, 1 Tim. 6. 13. why then was he silent to testify to his divine nature? the reason is, 1 *Cor*. 2. 8. *had the Princes of the World known, they would not have crucified the Lord of glory*, now Iesus Christ his purpose was to dye. Neither yet did Iesus Christ lead Pilate into sin, though in this point he did not stop and prevent him; enough was said and done to have stopped him, were it but in the clearness of his innocency. But it was not effectual.

3. Pilate was moved, offended, huffed, because he would not answer him, nor respect him, but neglect him, therefore he speaks big to him, *what? do you not know who I am? I have power to crucifie thee, or to release thee.* He thought to scare him with such vapouring words. But alas, what are his great vaporing words to Iesus Christ or to his Saints? The world miss their mark, when they think by such means to prevail against Jesus Christ.

4. Vnto this high vapouring of Pilate, Jesus Christ answereth two things.

First. *Thou couldest have no power at all against me, except it were given thee from above*, viz. Not from *Cæsar* so much, as he might understand it, but from the God of Israel, whom thou neither knowest, nor professest to serve.

Secondly. *For this cause the Iews who delivered me to thee have the greater sin*, because they know God and profess to serve him, and they know the promises touching me, and yet they persecute me. Thou sinnest, but they are the greater sinners.

And herein Jesus Christ testified of his divinity before Pilate, only it was but subobscurely, so much as in his divine wisdome he saw fitting.

Quest. Why did not Pilate deliver him seeing he vapoured so much of his power so to doe?

Answ. We shall in this history see the Reasons thereof.

So much for what passed between Jesus and Pilate in the *Pretorium*. Now see what followed, in the beginning of v. 12. Pilate did not only suppress his disgust and displeasure at the silence of Jesus, but took patiently his reproof for his sin in persecuting him. Yea and not only so, but from thenceforth Pilate sought to release him.

Quest. How did Pilate seek to release him?

Answ. By humane policies and Tricks, he had no better nor higher principles to act by. And this will be very observable, that all his humane policy and devices

devices were not only ineffectual to his end, but drew forth the Jews to an horrible increase of their sins: as we shall see in the particulars. Yea and he entrapped himself also. Great observations of Instruction lye before us all the way. But I pass on.

One of Pilates politick devices was, to catch them in a necessity to deliver Jesus by their own consent, wherein see,

1. Pilate considered that he must (either by publick Articles, or by custom) deliver unto the people one prisoner, whom they should chuse, at the Feast of the Passover, and the people began to call upon him for the performance of it, *Mar.* 15.8. The multitude began to cry aloud that he would doe as ever he had done he took therefore that opportunity to offer unto them, to remit unto them Jesus *Mar.* 15.9.10. *Will you that I release unto you the King of the Iews; for he knew that for envy the high Priests had delivered him.* And Pilate used that word to the people, *the King of the Jews*, as an argument perswasive to the people, as appears by his after arguing upon that point.

2. Pilate contrived to give them their choyce of one, but so as that they should be forced to chuse Jesus, and so deliver him by their own act. Pilate would have done them good, but they would not. The way that he contrived was, to streighten them in their liberty of chusing among all the prisoners; he would give them their choice but of two, and they were Jesus and Barrabas. Now this Barrabas was a Mutineer, a Robber, a Murderer, *Mar.* 15.7. *Luk.* 23.19. *Joh.* 18.40. But Jesus was an innocent person, had done many good works among them: only the Priests had a spight and envy against him: and all this Pilate knew to be so. *Math.* 27.18. Therefore the Jews being a religious people, and willing to be accounted so to be, will never chuse Barrabas before Jesus. He thought verely to catch them in this Noose. And if they should quarrel him for streightning their Liberty, he would so delay the matter, that the case should be forced to stop, until after the Feast was over, and by that time the'r envy might be cooled. Surely this was a notable *Dilemma*.

3. But the Iews brake this net, and made nothing of it. They neither regarded their own Religion, nor the honour of God concerned in it. Nor did they regard the innocency of Jesus, nor the great good works that he had done among them and for them. Nor did they regard the vileness of Barrabas, nor his three horrible offences that he was guilty of. These Considerations would have moved a Pagan to a better mind; and Pilate a pagan thought so. But they chose Barrabas before Jesus, a choice that a pagan would not have made. Yea not only so, but they urged that Jesus might be crucified. Though Pilate opposed them saying, *Why? what evil hath he done?* Math. 27.23. Mark. 15.14. Luk. 23.22.

Quest. How came it to pass, that the Jews a religious people, should make such a wicked choice, that a pagan would not have done?

Answ. See the reason of it; *Mark.* 27.20. *The chief Priests and Elders perswaded the people to ask Barrabas, and destroy Jesus.* So Mark. 15.11. *They that led them caused them to erre.* Isai. 3.9. & 9.16. & 30.28. Jer. 23.13,33 The world is too full of such sad examples.

Thus we see the effect of the policy of Pilate, it did more hurt then good; it drew the people into a most odious sin: it layes the Jews under ignominy and disgrace unto this day, in the eyes of all the world that hear of it.

A 2d. device shall I call it, or rather a prudent means Pilate used to qualifie and

and divert their minds, viz. upon the point of their Religion, & though it was no his Religion) as thus he argueth, all men know that you Jews expect a Messiah a Christ, a King, to be your Saviour and deliverer, behold he is come, this is he, and will you crucifie and kill him? and would you have me to crucifie your King?

Unto this arguing of Pilate they return a sad answer. 1. They renounce Jesus Christ to be their King and Saviour. 2. They acknowledge no King but Cesar, *Joh.* 19.15. *the chief Priests answered, we have no King but Cesar*, thus they renounce Jesus Christ, yea, and the government of God, and put themselves under the government of the world, *Act.* 3.13,14,15,16. *The God of Abraham, the God of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him goe, but ye denyed the holy one, and the just, and desired a Murtherer to be granted unto you, and killed the Prince of life whom God hath raised from the dead, whereof we are witnesses.*

Yea, further they retort and reflect the Argument upon Pilate, *Joh.* 19.12. *If you refuse him you are no friend to Cesar*, he that maketh himself to be a King, is against Cesar, he is the only King in the World.

Thus Pilate got a sad blow, which wounded his very heart, and wrought a sad effect and change in him, for this very Argument brought Pilate about, to condemn Jesus. They argued, if you dismiss him upon this point, that he is the King of the Jews, you are a Jew, and an Enemy to Cesar, as we that oppose you are Romans and friends to Cesar. Thus we see what ill success Pilate had in all the pains he took to deliver Jesus Christ out of their hands.

So much for the sixth act of Pilate in this sad Court, the seventh act followeth, wherein finally he yieldeth to the chief Priests and Jews to condemn Jesus.

Joh. 19.13,14. part of it, *when Pilate therefore heard that saying (if thou let him go thou art no friend to Cesar) he brought Jesus forth, and sate down in the Judgement seat, in a place that is called the pavement, but in the Hebrew Gabatha. And it was the preparation of the Passover, and about the sixth hour.*

First. Here we must first consider the causes that moved Pilate to yield unto the high Priest and Jews. 1. They struck him on the right vein for their purpose, and when they pleaded him to be no friend to Cesar, if he released Jesus, *Joh.* 19. 12. he could not indure the impeachment of that Argument; he had rather offend God, and Conscience, or any thing, then to offend Cesar, he must claw and curry favour with the Emperour, he could not bear with the breath of that Sentence, he is no friend to Cesar, and therefore when he heard that saying it turned his wheel, he yielded, *ver.* 13.

2. He yielded to please and content the people, *Mark.* 15.15. *Pilate willing to content the people, released Barrabas, and delivered Jesus to them*, &c.

3. He yielded to please the high Priest and people too, *Luk.* 23.23, and the voices of them and of the chief Priests prevailed.

4. He yielded to prevent a tumult, which his delayes and their haste hurryed them unto, *Mark.* 27.24. *When Pilate saw he could prevail nothing, but rather a tumult was made*, &c. these are the causes expressed, that brought about pilate, especially the first.

2. Here is noted the place where he passed that black Sentence, not in the Roman Judgement-Hall, but in the Jews judgement-Hall, a Romane Judge, in the Jews Judgement-Hall, to shew their absolute subjection to the Romane Yoke, and that voluntarily. *The SCEPTER was departed from Judah* by their own voluntary choice, and to shew the concurrence both of Jews and Gentiles in the condemning and crucifying of Jesus Christ.

3. The time of this act was about the beginning of the sixth hour, the exact time of the preparation of the Passover Lamb, that is near noon? Then began the preparation to kill the paschal lamb. And little did Pilate think, on the Jews regard, that this person was the pure, innocent, spotless Lamb of God, which they were preparing to kill and Sacrifice.

Quest. How can this be the day and time of the Passover, seeing Jesus Christ and his Disciples kept the Passover yesterday, the evening before he suffered?

Answ. Reverend Calvin helps me with an answer. The Elders had made a Tradition, that when the fourteenth day of the Moneth falleth to be the fifth day of the week, that it might be lawful for any that would, to defer the Passover one day, that so the Sabbath day might be the day after the Passover, that so that Sabbath should be an high day, as the Sabbath after the suffering of Jesus Christ was accounted to be, *Joh.* 19. 31. because it was a double holy convocation, much may be said about this, but I will pass on. Now Jesus would not keep the day allowed by Tradition, but took the day that was by institution, he kept the fourteenth day. And it was a divine providence so to order it, & this gave *Judas* the opportunity to betray Jesus Christ, to the Jews the day before their Passover, who followed the Tradition of the Fathers, and this gave the occasion that Jesus was crucified just at the time of their Passover, for on the sixth day of the week about the sixth hour, which was about noon, they began to kill Jesus, for at or about that time he was condemned by *Pilate*.

4. Here was a great check given unto *Pilate* before he had passed the Sentence, hitherto he had strove with the Jews (the Spirit of God in common grace assisting him) to stop them from this abominable sin, by behaving himself like a wise, prudent, diligent, just judge; yet they grew the worse by all his pains. But at last they lighted on an Argument that touched him, and overcame him to do unjustice for the sake of man, now God strives with *Pilate*, that he might still be valiant in doing justly, and not condemn the innocent, and the striving of Gods Spirit was by his wives terrible message sent unto him, *Matth.* 27. 19. *When he was set down on the Judgment Seat, his wife sent unto him saying, have thou nothing to do with that just man for I have suffered many things this day in a dream because of him*, where see 1. The time when the message came, *when he was set down on the Judgement Seat*, and making ready to pronounce the Sentence. 2. The matter of the message in sundry things

1. She eminently asserts the innocency of the person of Jesus that just man.

2. She warneth and exhorteth *Pilate* her husband *to have nothing to do with*, or to do nothing against *that just man*, in judging or condemning of him to dy.

3. Her reason, because she had suffered much in a dream that day about him, which had terrified her, stirred up her heart to send this lad warning unto him, a faithful part of a wise good wife.

Quest. what suffering could she have?

Answ. Said apprehensions of the guilt of innocent blood, the blood of an holy, innocent, beneficent person, looks terribly in the face of a discreet, wise person, as she seemeth to be.

Quest. How did she suffer?

Answ. By Terrours in a divine dream, it was not a diabolical dream, Satans chief design was to kill Jesus Christ, to bruise the heel of his humanity. Satan had much adoe to bring about *Pilate* to do it, and now that he was come about, he was hardly put to it to keep him too, to do the deed, and this check from his wife, whom he knew to be a wise woman, did almost shake him quite off again, there was but

one

one Hinge that turned him, and still held him, *viz.* that generous principle, what? shall I not be firm and true to my Sovereign, Satan would not have thus acted; but it was a divine dream, and the Spirit of God by common grace in the wife, strove with her husband.

Quest. How came she thus to have a day dream? that morning, afore the rose which many times is not early with Gentlewomen, she might have her dream which gastered her, and caused her to rise and send to hear how things went at the Court: and being informed, that though *Pilate* had with much prudence and diligence carryed himself right, a great while, yet they had brought him about to yield to them, whereupon she presently wrote that message, or delivered it to some fit instrument to deliver to *Pilate*.

Whether this message was openly delivered to Pilate, or whether his prudence did cause it to be published, it is not said, but he was no doubt, willing it should be published, that he might make use of it, if possible to stop them in their violence.

Why may we not conjecture that seeing, *Pilate* condemned Jesus Christ for fear of the Emperours displeasure. She might dream, that it should be punished, with his falling into the Emperours displeasure, and his banishment into *Swetia in Germany* (then a barbarous Nation) where there is a Lake near *Lucerna* called *Pilates* Lake unto this day?

So much touching this divine check unto Pilate, the probable effects of this message.

NOthing is expressly said to be the Effect of this message, yet upon a serious weighing all the Circumstances, we shall find that it so wrought upon him, that after he was set down in the Judgement Seat, and had this message, he doth again attempt to perswade them by the same Arguments that he had used before.

1. He argues with them again, that he is their King, *and will ye crucifie him?* Joh. 19. 14, 15. this point he did the more urge. First, because the Gentiles knew that the Jews looked for a King and Saviour. And secondly, because Jesus Christ had fully asserted his kingly Office before *Pilate*, and so effectually as that he did believe it, *viz.* with an historical Faith, which appeareth by the Title he set upon the Cross of Jesus Christ, and his resolution to assert it. That *Pilate* had used this point of reasoning with them, before he yielded to them, is manifest, because one part of their answer to this point put them upon that plea, that overcame *Pilate*. Now after he is set in the judgement Seat he uses the same plea again, And it puts the Jews upon the same dreadful answer, *viz.* again to disclaim Jesus Christ from being their King, and to profess that they had no King but Cesar, wherein they renounced the government of God and Christ, and subjected themselves to the World and worldly Rulers; who have kicked them about the world in every place, ever since, *and they put away the SCEPTER from Judah*, and never had it since restored to this day. And Pilate by this their answer, lay open to the same snare that had taken him, and still holds him, he cannot bear that word to be imputed to him, *no friend to Cesar*. What? not true and constant to my Sovereign? let God & Christ, & Conscience, & all go, rather then unndergo that imputation.

Again, *Pilate* doth now again after the message received from his wife, put them upon that *Dilemma*, to necessitate them to choose Jesus, or to prefer *Barrabas* before him, which he thought the vilest of Pagans would not do; for though they had so spoken before, yet he had not as yet granted their choice, *Barrabas* was not delivered to them, till at the last, as we shall see; for in such order *Mathew*

doth relate them. And it appeareth that Pilate urged his Arguments over and over, for so he doth inculcate that point sundry times, when they cryed out, *crucifie him, crucifie him. Pilate answered, why? what evill hath he done?* and thus *Pilate* argued to the last. When the Priests perswaded the people to ask *Barrabas*, Pilate answered, *what shall I do with Jesus, they say crucify him? Pilate asked again, why? what evill hath he done?* which they had nothing to reply unto him but will and violence, the reurging of those points, seem to be the effect of the message that Pilates wife had sent unto him.

Yet again before he would doe the wicked fact, he had one device more, wherby he hoped either to appease their minds, or if not to assert his own innocency, and to testifie against them. He calleth for water in their sight, and washeth his hands with a protestation of his innocency, in this horrid fact of shedding the blood of such an innocent person. But alas *Pilate*, why then did you doe the deed? This is but a poor excuse to you, though a convincing Argument to them, that the Judge should so stedfastly protest the innocency of Jesus Christ, whom they out of envy persecuted to the death.

They still are in fear that *Pilate* would shrink from the work, and not finish that which they hoped they had entangled him to doe. And because they saw that he was so deeply affected with the guilt of the innocent blood of Jesus, they endavoured to ease his mind as much as in them lay of that terror & fear. Therefore they doe in a most dreadfull manner take the guilt of his blood upon themselves, and thereby, as much as in them lay, to acquit *Pilate*, to uphold his recoiling heart to the work, till he had done it, and to shew their confidence in the case, and harden Pilates heart, they involve their Children in the guilt of his blood. Why did they so? did not their Fathers cavill against God, for setting their childrens teeth on edge, when their Fathers had eaten sower grapes? *Ezek.* 18.2,3,4. But mad envy, pride and passion, are cruel, bloudy, confident, though shut up in blindness and violent ignorance.

It is the saddest curse, that ever parents, since the fall of Adam, brought upon their Children: it lyeth upon them to this day. Thus all the politick devices that this witty ingenious man could devise, did them no good, but much hurt, putting them upon horrid sins, and violence, almost to Rebellion and Arms.

Lastly. Pilate shutteth up and finisheth this sad Court with four Acts, not of justice, but of foul injustice and cruelty.

1. He delivered to them *Barrabas*, not acted till now, an act abominable to God, to justifie the wicked, as *Prov.* 17.15.

2. He passeth Sentence of Condemnation to the Cross upon Jesus Christ; another most abominable act. *Prov.* 17.15.

3. He scourgeth Jesus Christ the second time: for this scourging was at and upon his condemnation. *Matth.* 27.26. & *Mar.* 15.15. His former scourging was when Herod sent him back to Pilate. Pilate told the Jews, he would scourge him and release him. *Luk.* 23.16,22. And he did so. *Joh.* 19.1. but did not release him. And now again upon his Condemnation, he scourges him upon his sore wounded back. *Psal.* 129.3. Now the plowers made deep and long their furrows on his back.

4. He delivered him into their hands to crucifie him. *Joh.* 19.16. *Matth.* 27.26 *Mar.* 15.15. Yea, (which is to be marvelled at) he delivered him (not to justice) but to their will. *Luk.* 23.25. whose wills how evill they were, Pilate saw.

So endeth the saddest Court that ever was held in this World many

many sons of glory have been condemned in many Courts in this world. But the Lord of glory was never condemned in any Court save in this Court of *Pilate*, and in the Council of the Jews. Great & many instructions are here, but I pass them all, this only note, the many and admirable evidences of the innocency of this blessed Lamb of God do shine in the faces both of Jews and Gentiles, and all the world. Never was there such an innocent person condemned.

Before I finish this sad Chapter, here remaineth another cruel act, to increase the sufferings of our Lord Jesus, which I cannot fully say was an act of *Pilate*, yet it was done by his permission, and by his Souldiers, and he committed them to their trust, and therefore he must give an account of it before Jesus Christ, his judge and ours, at the last day.

1. It is the fourth act of mockery done unto our Lord Jesus. The first act of mockery was done unto him by the Jews, after the Council had condemned him, and committed him to a guard, to be kept till morning, they spent the remainder of the night in mocking of him, *Luk.*22.63,64,65. *Mat.*26. 67,68. *Mark.*14.65.

2. The second act of mockery done unto our Lord Jesus, was by Herod and his men of war, *Luk.*23.11.

3. The third act of mockery was done unto him by Pilate and his guard in the *prætorium*, where he scourged him, and his people mocked him more cruelly then before, *Joh.*19.1,2,3,4,5.

4. The fourth act of mockery is now done unto him, after Pilate had condemned him before they led them away to be crucified.

*Mat.*27.28,29,30,31. *Then the Souldiers of the Governour, took Jesus into the common Hall: and gathered unto him the whole band of Souldiers. And they stripped him, and put on him a scarlet Robe. And when they had platted a Crown of Thorns, they put it upon his head, and a Reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews. And they spit upon him, and took the Reed, and smote him on the head. And after they had mocked him, they took the Robe off from him, and put his own raiment on him, and led him away and crucified him.* where see

1. The persons by whom this was done the Souldiers of the Governour, or the Governours Guard, & they called unto them the whole band, Jesus is now in the rude pig an Souldiers hands, according as himself had foretold it would be, *Mat.*21.61.

2. The place where it was done, in the common Hall, where all sorts of spectators resorted, they made him a publick spectacle, 1 *Cor.*4.9.

3. the time when this was, after his condemnation, before they led him away, *Mat.*27.31. there was an interim to get the Cross, and all things ready, and they filled the interim with cruel mockings, and thus the time was delayed until the beginning of the fifth hour. The very time of killing the Passover, which is fully accomplished, with admirable conjunctures, of which anon.

4. The particular acts of mockery which they did unto him are these.

1. *They stripped him, and put on him a scarlet Robe*, to mock his kingly Office, and this the third time of this kind of mocking.

1. *Herod and his men of war thus mocked him*, Luk.23.11. this was done by Jews, a King of the Jews.

2. This Example of Herod animated Pilate to do the like, *Joh.*19.2. *a purple Robe*, ver.5. wearing the Robe.

4. These Examples of Rulers, animated the rabble of Souldiers to do the like, *Mat.*27.28.

2. The

The second act which these mockers did, they wreath, or *plat a Crown of thorns*, in mockage of his kingly office: this Crown they forced on upon his head, sore and wounded by his former so crowning by Pilate; this was the second time of his being crowned with Thorns. The first time was *Joh.* 19. 2, 3. and now again after his condemnation, *Matth.* 27. 29.

3. *They put a Reed in his right hand*, instead of a SCEPTER.

4. *They smote him on the head with a Reed*, viz. to force on the Crown, to cause the thorn to pierce deep.

5. When they had set him as a mock-King:
1. *They mockingly bowed the knee to him.*
2. They mockingly said, *Hail King of the Jews.*
3. *They spit upon him*, & all this no doubt with huge laughter

All these usages and the like, they did every time they set him up as a mock-King.

CHAP. XIII.

The History of their crucifying of our Lord Jesus Christ.

When they had got all things ready, they finished their mockery, put off his Robes, put on his own garments, and led him away, as a condemned Malefactor to his execution, where we may see what was done by the way:
1. Their rigour to the utmost they could.
2. The Lord Jesus his gracious deportment.

1. They made him to carry his own Cross, upon which he was to be put to death, which was as much disgrace and rigour as they were in a capacity to exercise against him. They had but little time, and were in great haste, which shortned their rigorous dealings. Herein Jesus Christ did superabundantly answer the Type in Isaac, *Gen.* 22. 6. who carryed on his back the wood wherewith he himself was to be sacrificed, but that was without any rigour. Jesus Christ carryed the Tree on his back, with all rigour they could inflict, on which he was crucified, *Joh.* 19. 17. he meekly took up his Cross, according to his doctrine which he taught the Church, he now teacheth by his Example, added to his precept.

2. They led him betwixt two theeves, Malefactors justly condemned, to add disgrace unto him, as if he were a Malefactor like them. *Luk.* 23. 32. As they placed them in the execution, so did they in leading them. Jesus was placed in the middle, and the theeves, one at his right hand, and the other at his left, he in the middle, as the worst of them all.

3. They compel Simon to carry the hinder end of the cross after him, in which history consider.

1. The place where they doe this, *Matth.* 27. 32. *As they came out:* Out of what, or whence? Either out of the Judgement-Hall, where they mocked him, & from whence they led him: Or when they came out of the city to go to *Golgotha*. It is most probable it was as they came out of the city, because Simon was coming out of the country on his way, *Luk.* 23. 26. And they had made our Lord Jesus to carry his cross untill he was out of the city; so long as he was able to doe it. His body was macerated by the loss of blood, in his two whippings, and twice crowning with Thorns, with want of rest and sustenance for so long a time. His straining under an heavy burden, would read and tear his wounded back and head, with great pain and torment, which would disable him from going so fast as they (being in haste) would have him go: It is like also, that they had made his cross longer then others, that they might advance him higher, and more visible to all, *He-*

mor.

man had a Gibbet very high to hang *Mordecai*, and these were acted with the like spirit of envy. The length would adde weight, and a necessity for somebody to bear the hinder end after him, as *Luke* speaks. And they were in hast, they may not goe so softly for many reasons,

1. It was the Jews Passover night, *Ioh.*19.14.
2. The morrow was the Sabbath, the day after the Passover, and therefore an high day. *Ioh.*19.31.
3. Envy is impetuous till revenge be executed.

2. Consider the Person, *Symon a Cyrenian* who was coming out of the Country about his affairs.

Quest. Why did they apprehend such a man, and compel him to this work? Were there not enough among their Crew that were ready enough to have done it? whose envy would prompt them to say and doe, if need were, according to our proverb. *If they want a Hang-man, I'le be the man rather then the work should not be done.* Doubtless there were many in the Crew, so ill-minded against Jesus Christ. But it is most probable they took this man, to adde affliction to Jesus Christ: he was a godly man, one of Jesus Christ his followers, a man of note, unto they force to joyne with them in this wicked execution.

But here we may consider three things, which I propose under submission to better judgments.

1. Simon did valiantly refuse, and oppose to joyn with them, he would have no hand in so cruel and unjust a murther, and so far refused as to give sufficient evidence, that he did disclaim and condemn their fact which they were about to execute.

2. He so far refused, as to put them upon compulsion, they by force compelled him to it.

3. No doubt he saw that it was a work of pitty, mercy and love to Jesus Christ to ease, releive and help him in undergoing their rigor (it may be Jesus said to him, Help me) with that heart and mind he set to his shoulder, hitched it on upon his own shoulder, to give unto Jesus Christ all the ease he could.

3. Consider, that these acts of grace in Simon were highly accepted of God, and well pleasing to Jesus Christ, which may appear by these things recorded in Scripture.

1. That this act is recorded in Scripture, by three evangelical Witnesses, *Mat. Mar. Luk.* As Jesus said of that good woman that ointed his feet, *Mat.*26 13. Wherever the Gospel shall be preached, her act shall be preached, so it is with this act of Symon.

2. Symon is named as the doer of this act, whereas that woman is not named, though her act is honourably mentioned, the love of her action smelling more sweet then the perfume of her unction did

3. This Symon is further described and notified, *First*, by his country, *a Cyrenian*, yet a known man at Ierusalem. *Secondly*. By his two sons, *Alexander* and *Rufus*, famous in the Gospel by this noted act of their father, if not by their own virtues also, *Mar.*15.21.

4. Symon doth practice a Gospel rule in this act, *Gal.*6.2. *Bear one anothers burden, and so fullfill the law of Christ.* Heb.13.13. *Let us go forth unto him without the Camp, bearing his reproach.*

Sect.

Sect. 2.

SO much for their Rigor: now followeth the gracious deportment of Jesus Christ in his going to *Golgotha*. *Luk.* 23.27,28,29,30,31. *And there followed him a great Company of people and of women, which also bewailed and lamented him. But Jesus turning to them said, Ye daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the dayes are coming in which they shall say, Blessed are the barren, and the womb that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains fall on us, and to the hills, cover us: for if they do these things in a green tree, what shall be done in a dry?*

So soon as ever he was eased of that cruel and heavy burden of his cross, by the assistance of Symon, he presently falls into holy discourse, expressing the tender Compassions of his heart over Jerusalem, and the falling, dying, perishing Church and Church-state of the Jews. In which discourse,

1. See the occasion of his discourse, *There were a great multitude following him*: among them there were mourning women, who lamented for him, and over him for his death approaching, v. 27. As it was the manner of the Jews. *Jer.* 9,17, 18,19. *Call for mourning women, skilfull in mourning, that our eyes may run down with tears.* &c. Though Jesus did not call for any mourners to follow him, yet there were such as followed him, as dangerous as the times were, to appear to be a lover, and a believer in him. By this mourning of these, Jesus took occasion to discourse.

2. See the manner of his entrance upon his discourse, v. 28. *Jesus turned to them and said, Daughters of Jerusalem.* Where we see what a kind look Jesus gave unto these mourners that followed him. We see also what an holy compellation he giveth them, *Ye Daughters of Jerusalem*, that is ye children of the Church.

3. See the matter of his speech unto them and to all the Auditory in four Particulars.

1. *Weep not for me*, that is not only for me: it is a [not] comparative, *viz.* not so much, or not only for me; for I shall tell you of another object of your weeping and lamentation. He doth not forbid them weeping for him, much less doth he check or blame them for it, but he informeth them of another object to weep for, besides him. You now weep because of my death this day, but I tell you of that which shall be the effect and punishment of that which is done this day in putting me to death. Jerusalem shall smart for what they doe this day, and when that day of vengeance is come, there will be other matter of weeping then yet you see.

2. *Weep for your selves and for your children*: weep both for the present Generation, and for the rising Generations. Look not only on present things, but consider what your present actions do portend and threaten to bring upon you. And did you but consider what punishment, Calamityes and miseryes this dayes act will bring upon Jerusalem, you would then see that there is great cause to weep for your selves, and for your children, as well as for me.

3. Jesus Christ gives them a Reason why they should weep for themselves and for their Children; *viz.* because of those terrible days that are coming upon them, which are described, *First*. By that usual note of attention, *Behold*, shewing the certainty of such calamityes coming on them, and the terribleness thereof, in both

those

these respects, those dayes will be remarkable. *2dly.* Those dayes are described by the terrible effects thereof, which prove them to be a just matter of mourning and weeping for your selves and for your children. Those terrible effects of the calamity of those dayes are *two*, v. 29, 30.

1. They shall bless the barren woman, womb, & dry breasts, it was a reproach in Israel to be barren, *Gen.*30.23. *Luk.*1.25. but now they shall count them happy that have no children to see and feel these bitter calamityes, the words imply that it is a curse and misery to have Children to be sufferers of these calamityes, which is an Argument to prove that these calamityes will be great, yea, exceeding great; the consideration whereof doth shew that you have cause to weep for your selves, and for your Children, as well as for me.

2. The second Effect will be, that they shall be in such desperation, that they shall wish *the mountains to fall on them, and the hills to cover them*, which is a Scripture expression of desperation, *Rev.*6.15,16,17. desperation is one of hell Torments. Such terrible dayes are coming on you and your Children, which should cause you to weep for your selves and for your Children, as well as for me.

And all this Jesus Christ doth foretel them, with an heart more bleeding with compassion, over them his dying Church, then over his own dying body, now bleeding with Furrows on his back, and thorny wounds on his head, and therefore exhorts them to add this ditty unto their present mournings for him.

4. He gives a demonstrative reason, that such at least, if not far worse calamityes shall surely come upon them, *viz.* because they add unto all their wrath provoking sins, this last and greatest, in putting to death so unjustly, so cruelly the Lord of glory, the Son of God mightily proved so to be, by many miracles done among them, & their own King Saviour, & Messiah. Which sins do ripen them for wrath, as dry wood is fitted and prepared for the fire. This reason is communicated with deep and elegant wisdome, so as that the Enemies could not easily interpret it, or apply it, so as to stop them in their way, or hinder them from putting him to death; because that was the work which Jesus Christ did willingly expose himself unto, being that, upon which the salvation of Gods Elect dependeth. Thus Jesus Christ expresseth this reasoning, if they execute these cruelties upon me an innocent person, as unmeet for such punishments, as green wood for the fire. Then what shal befal them? who are by this sin, added to their many other sins, fully ripe for wrath, as dry wood is fitted for the fire. He doth not say how hot the fire shall be, but he saith, *what shall be done to the dry?* to shew that their misery shall be unexpressible, yea, unconceivable

Sect. 3.

Their arriving at *Golgotha*, and setting up the Cross.

*Joh.*19.17,18,19,20,21,22. *And he bearing his Cross, went forth into a place called the place of a scull, which is called in the Hebrew Golgotha. Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a Title, and put it on the Cross: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This Title then read many of the Jews: for the place where Jesus was crucified was nigh to the City, and it was written in Hebrew, and Greek, and Latine. Then said the chief Priests of the Jews to Pilate, Write not, the King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.*

The place out of which they lead him was the City, that he might fulfil the Types of Scriptures, that he might be a sin offering, to cleanse away the sins of the people.

The manner of his going was bearing his Cross, bearing the imputation, the guilt, and the reproach of sin, and the curse of God for it, signified by his hanging on a Tree.

The place whither they carry him is *Golgotha, the place of a scull*, where many dead mens bones were some heaped up, some scattered about, and that made the place ceremonially unclean, and that gave name to the place. And as it was ceremonially a filthy place, so civilly it was no better, a place of reproach, disgrace, dishonour, a place where the worst and vilest malefactors were punished, and executed, the filthiest place in the world. There our Lord Jesus suffered the punishment of our sin, shewing us the just desert of our sin.

When they were come to *Golgotha*, before they laid hands on the blessed person of our Lord Jesus, they made preparation.

1. *They set up the Crosses*, the Cross of Jesus they set in the midst, and the Malefactors, one on the right hand, the other on the left, yet set his Cross in the chief place, as the greatest Malefactor: which though they did it out of envy to disgrace him in the vilest manner they could, yet God permitted it so to be done out of infinite wisdome and justice. For by imputation he was the greatest of sinners, seeing all sin met in him, was laid upon him, and laid to his charge, *Isai.* 53. Their Crosses were set so near together that they could all speak to each other, as appeareth in the sequel.

2. They affixed a Title at the top of Jesus Christ his Cross, to shew the cause for which he dyed, *Matth.* 27. 37. *and Mark.* 15. 26. whether they did so to the other it is not said, but so they did to Iesus Christ, and this matter Pilate ordered and over-ruled. And it being an eminent part of the History, noted by all the Evangelists, and notified all the world over, I shall therefore distinctly set down the History of it in seven particulars.

1. The author, actor and doer of it, was Pilate, had it been in the power of the Priests it should have been other then it was, as we shall see in the History of it.

2. He positively asserts and proclaimeth him to be the King of the Iews, that is Christ the Messiah, and Saviour of the World.

3. He doth make this proclamation to all the World, in these three most general known languages, *Hebrew, Greek, Latine*; one or other of which most men knew.

4. The nearness of that populous and frequented City *Jerusalem*, gave opportunity to many of all Nations to read this Title. So that the fame thereof was notified to all the World, and by this it appeareth that it was inscribed with great and legible Letters, which might be seen and read at a distance.

5. This inscription was a sharp and sore rebuke to the Iews, to the high Priests, Scribes, and Pharisees, that they should crucifie their own Lord, Saviour, and King, whom they looked for to redeem Israel, but they looked with a misguided Eye, and therefore knew him not.

6. They felt the sting of this rebuke, and winched at it, they were displeased, and requested Pilate that it might be altered, which might easily be done by adding a word or two, *viz.* he saith *I am King of the Iews*, but that word would have quite altered the sense and the truth.

7. Pilate

7. Pilate was resolute and unmoveable, *What I have written, I have written*, and this resolution of his seemeth to be well grounded.

1. Because he was convinced of the Truth of it, for Jesus Christ had fully asserted to him his kingly Office & Pilate with an historical Faith believed it.
2. He saw that the Jews needed such a check, who had forced him to do that which he had no heart to have done, only by his respect to *Cæsar*, they intrapped him.

Thus we see Christ made a Sin-offering, carried out of the city, and setteth up the banner of Salvation in *Golgotha*: and *Golgotha* was the first place where the Grace and Kingdome of Jesus Christ was most solemnly published to all nations, in the most general known languages: Ye Pilate is a resolute publisher of the Kingdome of Jesus Christ. In *Golgotha* Jesus Christ suffered, and laid the foundation of the Gospel Church. In our sacramental celebrations of the sufferings of Jesus Christ, we converse with Jesus Christ in *Golgotha*. And to doe that well & effectually, is an eminent work of Christianity.

Sect. 4.

Their cruel Execution done upon the blessed Person of Jesus Christ.

MAth. 27.34,35,36. *They gave him vinegar to drink mingled with Gall: and when he had tasted thereof, he would not drink. And they crucified him and parted his Garments, casting Lots, that it might be fulfilled which was spoken by the Prophet, They parted my garment among them, and upon my vesture did they cast lots. And sitting down, they watched him there.*

When they had made all things ready, they laid hands on his blessed Person, and the first thing they did was, they gave him the cup of death to drink, which he tasted, saith Mathew, but refused to drink, *viz.* a draught of it, saith Mark. A taste of that cup was enough. That he should taste death, this was a significant act, which respects all that followed. This is the Preface of death, put for the whole. This is that Cup of which Jesus Christ spake before, *Mat.*20.22,23. *Can ye drink of the Cup that I shall drink?* namely this cup of death, *and be baptized with the baptisme that I shall be baptized with?* *viz.* with mine own blood running down my face from the wounds which my thorny crowns caused. This is the cup that John speaketh of, *Joh.*18.11. *The Cup which my Father giveth me to drink, shall I not drink it?* And this he speaketh to quiet Peter, when he would have fought for him. This is the cup that he had prayed thrice a little before, that it might pass from him. *Matth.*26.39.40. but he submitted to his fathers will, and now behold he tasteth of it. It is the preface, and first act of his death. The matter of this cup, saith Mathew, was vinegar and gall. *Matth.*27.34. *Mar.*15.23. saith *Wine mixed with mirrhe*, all is one, for vinegar is sower wine, and that mixed with gall or mirrhe, or with both. It seems it was the Romane manner of executing Malefactors, for *Joh.* 19.29. There was a vessel of such liquor ready. Whether it was in favour, or rigour and terror, it is not said, but sure they did nothing in favour to Jesus Christ, and Christ doth bitterly complain of it, *Psal.*69.21. as we shall afterwards see.

2. The time that this act of death was done unto our Lord Jesus, in giving him the cup of death, was at the beginning of the sixth hour, *Mark.*15.25. saith it was the third hour, but that maketh no difficulty, it is easily reconciled, for at the

end of the third hour, the sixth hour began, and that lasted till the ninth hour; so the Jews, they divided the time of the day. And that Mark so intended, appeareth, because at this very instant when they give the cup of death unto Jesus Christ, the Sun blushed, and hid his face under a black vaile of darkness, as being ashamed to look upon this abominable act, that these wicked men were about; and the exact time of the beginning of this darkness is expressly said to be at the beginning of the sixth hour, *Matth.* 27.45. *Mark* 15.33. This darkening of the Sun was a divine and miraculous Testimony from God against this wicked fact, which one would think might have terrified them from proceeding, but feared Consciences feel nothing. This darkness was not an Eclipse of the Sun, by the interposition of the Moon, because it was the middle of the Moneth, and the Moon was about the Full. Again, it was not a natural Eclipse, because this darkness lasted three hours, which never any natural Eclipse did, or can do. Besides, Eclipses are unperceivable at the beginning and end, but this darkness began as it seemeth to me in its height and so continued at the same height, from the beginning to the end. When they began, and gave Jesus Christ the Cup of death, it grew suddenly dark, and about the time that Jesus Christ dyed it was light again, both the periods of the darkness were eminently observable. It was not a total darkness as night is, by the absence of the Sun, for it is said, *Joh.* 20.20. many did read the superscription upon the Cross of Jesus Christ. Also Iesus saw his mother and the Disciple whom Iesus loved standing by her, *Joh.* 19.26. and Iesus saw the Souldiers dividing his garments, and casting lots on his vesture, as the Prophesy intimateth, *Psal.* 22.18. It was an extraordinary and amazing darkness, to reprehend their violent, cruel, and bloody act, which they were doing, in laying hands upon the spotless Lamb of God; *it was the hour and power of darkness* wherein the Prince of darkness had got down the Lord of glory under his mercyless hands. It was an universal darkness; for if the body of the Sun be darkened, the Moon and Stars that receive their light therefrom, must needs be also in a like proportion darkned & obscured. Some holy Divines say that this darkning of the sun, was a visible sign of Gods desertion, and hiding his face from Jesus Christ all the time of his suffering upon the Cross.

3. The wicked Murderers are undaunted, they goe on with their work they had in hand, they strip off his garments, and crucifie him naked, (unless they had so much modesty as to cover shame) for all the Evangelists put the parting of his garments, at or about the beginning of the time of his hanging on the Cross: If they had his garments, he was naked, putting upon him as much indignity & shame as they could.

4. They lifted him up on high, that they might fasten him to the cross. This was typified by lifting up the brazen serpent in the wilderness, as Jesus Christ himself testifieth, *Joh.* 3.14. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.* Joh. 8.28. *When ye have lifted up the Son of man, then shall ye know that I am he.* Joh. 12.32,33. *I, when I am lifted up from the earth will draw all men unto me. This he said signifying what death he should die.* By his so dying, he was made conspicuous to all the world, and he draweth all his Elect effectually, and a great part of the world visibly to follow him. *Isai.* 45.22. *Look unto me all ends of the earth and be saved.*

5. They first nailed his two hands upon the stretch, unto the two wings of the cross, *Psal.* 22.6. His hands are said to be pierced first before his feet.

6. When

6. When his hands were nailed, they let him drop, and hang with the whole weight of his body upon his pierced hands nailed to the tree. Yea not only so, but they pulled and stretched him, they struck all his bones and joints out of joint, viz. his Wrists, Elbows, shoulder-blades, Hips, Knees, Ancles, *Psal.22.14,17. All my bones are out of joint. I may tell all my bones, they look and stare upon me.* They start out of place, upon the wrack. These things are said in the Prophesy, and done in the history, and so are many thing more besides these now named.

7. When they had wracked his body into that stretch, then they nailed his feet, *Psal.22.16.* His feet are said to be pierced and nailed after his hands, in that wracking and tormenting stretch.

8. Thus he is nailed unto and hanged upon a tree, that is the wood of a tree, 1. *Pet.2.24.* And so he was made a curse for us, *Gal.3.13. For it is written, cursed is every one that hangeth on a tree.*

9. They set a Watch and Guard about him, *Matt.27.36. Sitting down, they watched him there.* He that had the charge of that, was a Centurion with his band of Souldiers, whose Charge was to keep peace and order. It was a prudent point of the Romane Government, and might be done by such as were not accessary to the sin, in putting Jesus Christ to death. And we shall hear further of this Centurion hereafter.

Sect. 4.

Where we shall consider what our Lord Jesus Christ did as he was hanging on the Cross, viz.

1. He forgave his Persecutors.
2. He took loving and tender care for his widdow mother.
3. He took tender care for the Salvation of the penitent Thief.
4. The rest of the 3. hours, from the 6. to the 9. hour, he spent silently in his most bitter agonies, & at the 9. hour he spake four words & then dyed.

We shall also take notice of the behaviour of the Jews all this time, which to see and hear, was no small part of the sufferings of Jesus Christ.

Luk.23.34. *And Jesus said, Father forgive them, they know not what they do.* This is recorded as the first word that Jesus Christ spake upon the Cross. All the time they were abusing, wracking and tormenting him, he was silent as a Lamb: And when he spake, these were his words, when they had done the worst they could against him, he forgave them, and prayed his father to forgive them. Where we have to consider,

1. His own act of forgiving them is implyed in an eminency, in his applying himself to his Father to pardon them. As Jesus Christ hath taught us to forgive our Brother, yea our enemies; so he himself doth practice at this eminent time.

2. He prayes the Father to forgive them, which he could not have done, unless he himself had forgiven them: for their offence was against both Father and Son, and therefore both must concur in the pardon.

3. He urges the Father with a charitable and compassionate reason, because alas, they are in a Temptation, and know not what they do.

4. The Lord doth herein with divine wisdome distinguish, that there be two sorts among his persecutors. Some, we have cause to fear, did know what they did, as appears, *Matth.21.38, This is the heir come, let us kill him, and the inheritance shall be ours.* Such as so acted are not within the compass of Jesus Christ his pardon and prayer. But

But the generality of the people acted even as they were led, 1 *Cor.*12.2. and they did like those that followed *Absolom*, in the simplicity of their hearts, now such as those Jesus Christ doth pitty, pardon, and pray for. The chief Priests & Council did know, or might have known that he was Christ the Son of the living God, for besides all the proofs that he gave of it, in his life and Ministry, by doctrine and fulfilling Prophesies, and abundance of miracles, yet they raged against him, and resolved to kill him, and when they could find no cause against him, they put him upon it to confess whether he was the Son of God, or no, he did plainly witness a good confession, that he is the Messiah, and for that confession only, and for no other cause, saving their own envy they did condemn him to dye, and rested not till they had accomplished it. These things being so, it is hard for us to say, that these are of the number of those that knew not what they did. But the people for the most part were overperswaded by them, & in their ignorance acted. Pilate also was ignorant of his Diety, though he believed with an historical faith that he was the King of the Jews, and had he known his Deity, *he would not have crucified him*, 1 Cor.2.8. So that Jesus Christ hath opened a dore of pardon to his persecutors. The Centurion that had the command of the watch that day, and how many more God knows, did that very day receive benefit of this pardon and prayer of Jesus Christ.

The second act of Jesus Christ upon the Cross, he doth with tender love and care provide for his widow mother, *Joh.*19.25,26,27. *Now there stood by the Cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the Disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith he to the Disciple, Behold thy mother. And from that hour that Disciple took her unto his own home.*

Where see, 1. The title he giveth his mother, [*woman*] which he was wont to do upon occasion formerly *Joh.*2.4. which he doth, not shewing any strangeness or disregard of her grief, whose heart was now pierced as with a sword, but he did it.

1. To take her heart off from all carnal confidence, in her fleshly interest in Jesus Christ: to put her to consider that her paps are more blessed by her interest of faith in Jesus Christ, then in giving him suck, *Luk.*11.27,28.

2. To instruct her and us, that though there be use of natural Relations in this life, yet it is not so in heaven. *Math.*22.30. We shall there be as the Angels are. Spiritual weanings from creature confidences, are no hurt unto, or hindrances of right natural affections.

2. He directs his mother to chuse an adopted son in his room who is now departing that he may be unto her in the stead of her natural Son, to doe all offices of a Son unto her. He saith to her, *Behold thy son*, intimating to her John that was standing by her.

3. He instructeth and chargeth John to doe all offices of a good Son unto her saying to him, *Behold thy mother.*

4. This charge is set on, because Jesus Christ did thus dignifie him out of special favour and love, *The Disciple whom he loved.* And therefore he might confide in him in committing such a trust and charge unto him.

5. The effect of this act of Jesus Christ was, from that hour he took her into his own Family, which proveth that she was a widdow, and had not a family of her own, now her Son was gone. When Joseph died, or what became of her after this, nothing is said

The

The third act of Jesus Christ upon the Cross, he taketh a merciful care of the penitent Thief. *Luk.* 23.39,40,41,42,43. *And one of the Malefactors which were hanged, railed on him, saying, if thou be Christ, save thy self and us. But the other answering rebuked him, saying, dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy Kingdome. And Jesus said unto him, verily I say unto thee, To day shalt thou be with me in Paradice.*

Where see, among the Mockers, Revilers, Railers against Jesus Christ on the cross, one of the Theeves did as he heard others doe, though he was hanging on his cross under the hand of justice and Execution. Mathew and Mark impute this to both the Malefactors, because what one in a company doth, is in usual custome imputed to all, unless they bear witness against it. And whether at first or by the way, both of them might be accessary, we cannot say; but Luke is particular in this history, shewing that one of them was a true penitent:

Where 1. we see what his ill words are that are recorded, viz. *if thou be the Christ, save thy self and us.* wherein he vents his unbelief and hardness of heart, in way of reproach. This he doth when he was dying, yea a shamefull death, and that justly, yet so ill minded is he against Jesus Christ.

2. His fellow thief rebuked him, whereby he cleared himself from participation with him in his sin, which silence in such a case doth involve men in. In which Rebuke see,

1. *Dost thou not fear God?* The words of thy mouth shew that the fear of God is not in thine heart, therefore speak not so wickedly.

2. He giveth a reason of this Rebuke and exhortation, because we are condemned to dye as he is, we are in the same condemnation. They are executing death upon us, and dost thou now vent the vileness of thine heart against him that is dying with us?

3. Here is the aggravation of this Reason,
1. We are justly put to death, our sin deserves it.
2. This man whom you revile hath done nothing amiss, he is unjustly condemned, and will you add Revilings?

3. This penitent thief maketh his believing address and petition to Jesus Christ as they hung together on their crosses, where see,

1. The holy divine title he gives him by Faith, *Lord.* Great Faith!

2. His Petition, *Remember me when thou comest into thy Kingdome*, hereby asserting three things,
1. Jesus Christ is a King.
2. He is going to take possession of it.
3. He beggeth to be favourably remembred there.

4. The gracious promise of Jesus Christ to him,
1. The thing promised, to *be with me in Paradice.*
2. The confirmation of it to strengthen Faith, *Verily I say unto thee.*
3. The time when, *This day*: the day was ended, therefore a dying Soul is quickly with God.

We see that their crosses stood near, that they could discourse together, as they hung dying. We see Jesus Christ looses no opportunity to doe good to souls, and converts this man at the last period of his life. Who by rebuking faithfully his

sin, had faith and Repentance quickned, wrought and raised in his own heart, and prayed for mercy, and was eminently heard in what he prayed for. He that faithfully rebukes his neighbour, is himself a penitent, or in the ready way unto it. A clear faith can see through the blackest worldly clouds.

Sect. 6.

The vile behaviour of the Jews, and others, all the time that Jesus Christ was suffering upon the Cross.

THE first act to be observed is, the Executioners parting his Garments before his face, in his sight casting Lots upon his vesture, *Joh.*19.23,24. *Then the souldiers when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it whose it shall be: that the Scripture might be fullfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the Souldiers did.*

All the Evangelists doe mention this fact, John doth a little amplifie it, therefore I take his words. The actors were those souldiers that were his executioners. It was done in his sight, and may well be numbred among the acts of their contempt which they did to grieve and afflict him. It is an eminent accomplishment of a Propheſie, *Psal.*22.18. which is no small confirmation of the faith of the Church, that he is the Messiah of whom David propheſied. And to make evident to our faith, the sovereign Government of God over all men, and the signal care the Lord had over Iesus Christ, and how he ordered every thing that was done unto him; and that all things came to pass according to the holy and wise councel of God.

But the principal History in this Section, is to shew the wicked behaviour of the Jews, all this dark time of Jesus Christ, his hanging on the Cross. The miraculous darkness should have terrified and calmed them, but it was not so. All sorts of them did mock, flout, insult, blaspheme, *Matthew*, *Mark* and *Luke* do record it, and shew what every sort said, and did.

1. The common people that passed by, and walked about, and stood beholders, *Matth.*27.39,40. *And they that passed by reviled him, wagging their heads, and saying, thou that destroyest the Temple, and buildest it again in three dayes, save thy self, if thou be the Son of God, come down from the Cross.* The manner of their upbraiding, sheweth us much unbelief and contempt, as in a few words and gestures can be expressed. The matter of their upbraiding was an ignorant reflection upon a false supposition. If they had understood that the body of Iesus was typified by the Temples, and that though they now destroy that body of his, yet on the third day it shall rise again, had they I say, understood this, or had patience to suppress this flout till the third day, they would have seen the empty folly of it, or might have seen it. The other flout, *if thou be the Son of God, come down from the Cross.* They tempt the Lord as the Devil did, *Matth.*4.3. they would have him prove himself to be the Son of God, by such an act as they would prescribe. He had sufficiently, yea, abundantly proved himself to be the Son of God, by such proofs as the wisdome of God saw fit, but all that would not serve their turn, they believed not, therefore they would prescribe a signe, and that was to come down off the Cross, and

& not suffer death, a deviliſh motion and ignorant, had Jeſus come down from the croſs and not ſuffered death, the whole work of the ſalvation of man had been overthrown. So vain, carnal, ignorant, and deviliſh were they in their mockings of our Lord Jeſus upon the Croſs.

2. The ſecond ſort of mockers were the chief Prieſts, Scribes, and Chieftains among them, their mockeries are recorded alſo, *Matth.* 27. 41, 42, 43. likewiſe alſo the chief Prieſts mocking him, with the Scribes and Elders, ſaid, *he ſaved others, himſelf he cannot ſave, if he be the King of the Jews let him now come down from the Croſs, and we will believe him. he truſted in God, let him deliver him now if he will have him, for he ſaid, I am the Son of God.* Theſe upbraidings are deeper, and more blaſphemous, yet ignorant and over haſty gloryings over him.

1. It is a great boaſt, that though he had ſaved others many wayes, out of many perils, and out of the hands of Devils, yet he was not able to ſave himſelf out of their hands, O who are you great Grandees! out of whoſe hands is Jeſus Chriſt cannot deliver himſelf? alas for you, had you ſuppreſſed this boaſt but till the morning after your Sabbath, you might have ſeen the vanity thereof, and that he was able to deliver himſelf out of your hands, and greater then yours alſo, even out of the hands of death and Devils too.

2. Jeſus had manifeſted himſelf to be the Meſſiah, the King of Iſrael, by divine and infallible proofs, but you would not believe, but you can preſcribe to Jeſus Chriſt a better way to prove himſelf to be the King and Saviour of Iſrael, and that is by coming down off the Croſs, and by that proof you would believe. Proud man will not be directed by God, unleſs man may preſcribe to God the way, they will not believe; in their own way they will. Ah weak and proud duſt! *Rom.* 11. 34, 35. *who hath known the mind of the Lord, who hath been his Counſellour? who hath firſt given unto him, and it ſhall be recompenced to him?* Faith is the operation of God not of man, Faith is not in mans power to create, nor are the means of begetting it in the hands of man. Theſe men ſhew what utter ſtrangers they were to faith.

3. They ſay, *he truſted in God, and ſaid, I am the Son of God, let God take him, now if he will have him.* This is to blaſpheme not only the Son of God, but alſo the Father. Do you think that you have him ſo faſt in your hands, that God cannot deliver him out of your hands, had you patience to have ſuppreſſed this blaſphemy but till the morning of the firſt day, you might have been prevented of this ſin, for you might have ſeen him mightily proved to be the Son of God by his Reſurrection, and that God hath power to deliver him out of your hands, and greater then yours too.

3. The third ſort of mockers were the Souldiers, *Luk.* 23. 36, 37. *the Souldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, if thou be the King of Iſrael ſave thy ſelf.* Touching their giving him vineger, we ſee by this, it was no act of favour, but ſuch as was accompanied with mocks, of this more hereafter. Little did theſe men know that his dying upon the Croſs was the way appointed by God for the ſalvation both of Jew and Gentile.

4. The fourth and laſt ſort of mockers inſtanced in the Text, were the Theevs, *Matth.* 27. 44. but of this part of the Hiſtory we have already ſpoken.

CAP. XIV.

The last part of the Sufferings of Jesus Christ upon the Cross.

THe whole life of Jesus Christ was a suffering life, the first and the last parts of his time in this world were fullest of sufferings. the last and greatest of his sufferings were on the Cross, *Phil.*2.8. *obedient to the death, even death upon the Cross*, here all his bitter sufferings met upon him, upon the Cross he fulfilled to answer and satisfie all that was to be said by the Law against us, *Col.*2.14,15. *blotting out the hand writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross, and having spoyled Principalities and powers, he made a shew of them openly, triumphing over them in it*, viz, in the work that he did accomplish on the Cross, in giving full satisfaction to the Law. The full stream of his sufferings fell on him, on the Cross. Jesus Christ did both suffer and agonize before the Cross, as appeareth, *Luk.*12.50. I *have a Baptisme to be baptized with, and how am I streightned till it be accomplished, Joh.* 12.20. *now is my Soul troubled*, in the garden he had a great Soul Agony, *Luk.*22. 44. his body was not yet in a suffering condition, only by way of simpathy with his agonizing Soul, which so wrought on him as that he swet drops like blood. But on the Cross all kind of sufferings met together; the whole stream of wrath against sin fell upon him, and he was under it altogether.

1 His body suffered all those cruel torments & wrackings before mentioned.
2. His mind suffered all the grief they could afflict him withal, by mocks, reproaches, blasphemies.
3. His Soul suffered the full cup of the Justice of the Law, and desert of sin.

His great sufferings upon the Cross, he underwent in his near three hours silence, for after he had forgiven his persecutors, and provided for the comfort of his widdow mother, and took care of the penitent Thief, he did with holy patience and silence suffer all that fell upon him until the ninth hour, and then spake such words as expressed what he was doing and suffering all this while.

The sense of cruel pain that his body was in all this while may in a small measure be apprehended by what hath been said in the particular Tortures.

The sufferings of his mind by the reproaches, mocks, blasphemies, taunts, which he heard and saw all this while of his silence, these were a bitter part of his suffering as it is expressed in the Prophesy, *Psal.*69.20. *reproach hath broken my heart, and I am full of heavines, and I looked for some to take pity, but there was none, & comforters but found none*, vineger and gall was all that the creatures afford him, *ver.*21. The causes of this affliction of his mind are expressed, *ver.*19. by three words, reproach, shame and dishonour, which are said to have this effect upon him, *reproach hath broken my heart*, an heart wound is deeper and more terrible then a bodily wound, ungrateful men pierced and wounded his heart, when he was dying for them. O vile ingratitude, O infinite patience and pitty! the tongues of men did pierce Jesus Christ to the heart, as he hung upon the Cross, they so filled his heart with heavines, that there was no room for comfort. When he looked for some to pitty, and bemoan him, or help him, but there was none that had power to help him, his mother and John stood by, and many more no doubt, but alas they could not help him, *he trode the wine press alone, Isai.*63.3.

There

There is a threefold wounding of the heart by words. 1. A penitential piercing of the heart by words of conviction. *Act.* 2. 2. 37. this is a blessed gospel wound.

2. There is a wrathfull cutting of the heart when reproofs are applyed, as *Act.* 7. 54. this is a sinfull wound. But 3. There is a sorrowfull piercing of the heart by words of reproach, and this was the heart-breaking sorrow that Jesus Christ suffered upon the Cross.

Object. But can the words of a man so pierce the innocent heart of Jesus Christ?

Answ. Jesus Christ stood in the stead of those that were guilty, and therefore divine justice set them home to his heart to the uttermost. None can tell the force of words till he have experienced the same. Words are the means whereby Sous have converse and communion. Words carry the mind, heart, judgement, notion, affection, passion of one party to another. If we use Gods words, and apply them right, they both wound and heal, and are most wholsome. But they were mens words that broke the heart of Jesus Christ. When words flow from anger, envy, hatred wrath, revenge, such words are full of the breath and spirit of Satan and make cruel wounds upon the heart: and such wounds were made in the heart of Jesus Christ. Some sorts of wounding words did especially pierce the heart of Jesus Christ,

1. When they upbraided him, *Where is thy God? Psal.* 42. 3, 4. *Mat.* 27. 43. *Psal.* 22. 7.

2. When they forge a Lye against him, and impose it upon him, *Psa.* 119. 69.

3. Vngratefull saucy words against him that is beneficent, *Iob.* 10. 32. *Many good works have I done, for which of them do you stone me?* So *Psal.* 35. 3, 4, 11, 12.

Among ungratefull men, abusers of Jesus Christ, two men are to be wondered at, and they are Iudas and Malchus.

Sect. 2.

The last part of the Sufferings of Jesus Christ when he dyed for our Redemption is recorded by all the four Evangelists

§ *Mat.* 27. 45. *ad* 55.
§ *Mark.* 15. 33. *ad* 40.
§ *Luk.* 23. 44 *ad* 49.
§ *Joh.* 19. 28. *ad* 38.

} I desire the Reader to turn to all these Scriptures, and first read them.

OVT of all these texts together, we may gather these two particulars.

1. The history of the three hours darkness, which was the time, most of it of Jesus Christ his silence, wherein his soul did agonize under the punishment of our sin, which punishment was extended to the uttermost, even untill justice was fully satisfied.

2. What was said and done and acted, at the end of the 6*t*. hour, at the beginning of the ninth hour, *viz.*

1. The first word which Jesus Christ spake in terrible manner was, *Eli, Eli, lamasabachtani.*

2. The second word which Jesus Christ spake was, *I thirst.* Both these words were spoken by him soon after each other, both were uttered before they gave him vinegar and gall: which act *Matthew and Mark* relate to be done upon his speaking the first word. Iohn relates it to be done upon his speaking the second

word. Therefore both those words were spoken before that act was done.

The effect of both these words upon the by-standers was,

{ Some ran, took a spung, gave him galled vinegar, of which he tasted.
{ Others mistook him; and said, he calleth to *Elias* to deliver him.

3. The third word Jesus Christ spake when he had tasted the vinegar, was, *It is finished.*

4. The fourth and last dying word which Jesus Christ spake, was, *Into thy hands I commit my Spirit,* and with that word breathed out his Soul.

Sundry remarkable effects of his death, of which in their place.

In this silent agony of Jesus Christ upon the cross, he suffered all the punishment and curse which sin hath brought upon man, *Gal.*3.13. *he was made a curse for us,* viz. by suffering all the punishment of the curse, 2 *Cor.*5.21. *He was made sin for us,* viz. an Offering to bear the guilt and punishment of sin, though he knew not sin, so as to doe it. *Isai.*53. This whole famous Prophesie, declareth this great point, *Psal.*69.26. *whom thou hast smitten. Col.*1.2. *Having made peace by the blood of his cross.* 1. Cor.15.3,4. *Christ dyed for our sins according to the Scriptures* Dan.9.24. *He hath made an end of sin,* viz. He hath satisfied justice for the first sin of Adam, and for all sin that hath followed from the same. He hath taken away the condemning power of sin, by the authority of the Law, and brought it under another law or Covenant, viz. of Grace. The first Covenant of works doth not over-rule sin, in its condemning power; but Jesus Christ doth over-rule it by the New Covenant, under which he doth rule all the Elect of God. And that he might accomplish all this, he hath suffered all the essential punishment of the curse, *viz.* all sinless punishment, all that the justice of the law requireth, & with his sufferings justice was fully satisfied, and all this he suffered for us. *Isai.* 53.3,4,5,6. &c.

There be some accidental parts and points of punishment, which fall upon man but cannot fall upon Jesus Christ, which I will touch in a few instances.

Instance 1. Eternity of punishment befals man, *Matth.*25.41,46. *Everlasting fire, Everlasting punishment,* Mark.9.44,45,46,48. *the worm dyeth not, nor is the fire quenched.* But this is so, because of the inability of a finite Creature to satisfie infinite justice. But Jesus Christ is God-man, and therefore he is able to satisfie infinite justice in a finite time, because he is an infinite person, and therefore his sufferings are of infinite value, his sufferings make up in value, what they be short in time of duration. He suffered infinite punishment, wrath and curse, in a finite short time. As the first Adam if he had stood, though a finite person, should have finished perfect active obedience to the Law, in a finite time, because he was a person fitly qualified by God, for such a service, being furnished with the perfect image of God. So the second Adam did in a finite time finish all obedience to the Law, both active and passive, and fulfilled our Covenant of works, being an infinite person, and infinitely qualified for that work, having the Spirit without measure, an infinite person suffered & obeyed satisfactorily, in a finite time, he had Gods image perfectly, and therefore perfectly fitted and qualified for that great work. Thirty three years and an half were requisite, wherein Jesus Christ might perform and fulfil perfect obedience to the Law, both active and passive, and perform all that which Justice did require at the hand of man.

The middle part of his pilgrimage had less of passive, and more exercised in active obedience, the beginning and end of his life were more filled with sufferings; though every act of Jesus Christ had both active and passive obedience in it, yet

one

one, sometimes more illustrious then the other. From his entrance into the garden, till he dyed, was about twenty hours, or near so much, and that was the chiefest time of his suffering Torment; but his humiliation continued his whole life through. And when Jesus Christ did dye, if he had dyed eternally, then death had overcome him. But he hath overcome death, and saw not corruption though he dyed, because he rose again the third day.

Instance 2. The place of mans suffering Torment is Hell, *Luk.*16.23. *and in Hell he lift up his eyes, being in Torment.* But Jesus Christ suffered all his sufferings on Earth, how then did he suffer all the punishment due to man?

Answ. There is a penal Hell, and local Hell, penal hell hath two branches, { seperation from God, } *Matth.*25.41. *depart from me ye cursed* that is the punish- { sense of Torment. } ment of loss, *into Everlasting fire*, that is punishment of sense.

And whersoever these two are inflicted, there is penal hell, though it be not in local Hell. These two kinds of punishment are chiefly inflicted on the damned, in local Hell, sometimes a good measure of it in this life. But on Jesus Christ all was inflicted on Earth, where sin is committed. And great reasons might be offered why it must be so.

2. The place of punishment is not of the Essence, or an Essential part of the punishment of sin; the judge may chuse and appoint the place, where the punishment shall be inflicted and executed. It was an act of Gods infinite wisdome to appoint and order that Jesus Christ should suffer the punishment of sin in this world among men, it is most agreeable to the Covenant of works that it should be so; it is great love to his Elect that it is so, it is not yet revealed where the place of Hell is, or shall be. Some great divines have thought, that after the day of Judgement, the Earth shall be the place of Hell, that the place of committing sin, shall be the place of punishing of it. Sure it was so with Jesus Christ, he suffered the punishment of sin on Earth, where sin was committed.

Instance 3. It is a great part of the punishment of sin, inflicted on man, that he is dead in sin, *Eph.*2.1,5. and *Gen.*2.17. one part of this dying, is to be dead in sin. But this death Jesus Christ suffered not, how then did he suffer all the punishment of sin?

Answ. 1. To be dead in sin is personal defilement, by the loss of Gods image, this could not befal Jesus Christ, God hath excepted sin, *Heb.*4.15. Jesus Christ his humane nature was like unto us in all things, except sin, he could not sin, therefore he could not be dead in sin, he was every way fitted to be a sacrifice for sin, and he did dye for sin without any defilement by it. He dyed for sin to satisfie justice, if he had dyed in sin, he should have offended justice thereby, and then how should he have satisfied Justice. The Lamb of God, that was to be a sacrifice for sin, was to be spotless and without blemish; had he dyed in sin, he should have been a spotted sacrifice, and unaccepted.

2. That which Jesus Christ could neither be, do, nor suffer without sin, that he neither was, did, nor suffered. The Lamb that suffered for sin, to take it away, must himself be without sin, and must suffer only that which he is capable to suffer without sin. To satisfie justice for sin, by dying for sin, that was the work which Jesus Christ performed, and Justice was satisfied with it.

3. To be dead in sin, final seperation from God, desperation, &c. neither the excellency of his person, nor his glorious production, nor the quality of his Office,

nor

nor the work which he had undertaken, could admit any such thing to befal him. But all the Essential punishment due to the sin of man, he was willing to suffer to the utmost, *Heb.* 10.5. and did so, to the full satisfaction of Justice. Justice required that he should dye; but did not require that he should sin, nor did Justice require that he should dye eternally; if he have once paid the debt of death, Justice was satisfied, and gave him a discharge, that he might rise a Conqueror.

4. There have been four wayes of the production of man. 1. Adam was created by God, out of the dust, and he was made spotless. *2dly. Eve* was created by God out of the rib of man, and she was made spotless, though the weaker vessel.

3. All the stock of mankind are produced by the conjunction of man and woman, and all defiled with sin.

4. Jesus Christ was produced of a woman without man, by the power of the Holy Ghost, and he is spotless, full of grace and truth, and hereby was a capable subject to have sin imputed to him, and to be made a sacrifice to God for sin. Jesus Christ suffered all sinless punishment. But when sin is punished with sin, that punishment Jesus Christ is uncapable to suffer, nor is it a necessary kind of punishment, to be suffered in way of satisfaction for sin. Because it is secondary, a consequent of sin.

Instance 4. Man is punished with total and final separation from God, and despair. Jesus Christ was not so punished.

Answ. Jesus Christ suffered dereliction, and separation from God, (as we shall anon see) to the utmost that was possible and necessary, for the satisfaction of Justice, but total and final was neither necessary nor possible; and had it been so, then sin and death had overcome him. But he hath overcome sin and death, and satisfied justice, which could not have been, if he had totally and finally sunk under it.

Sect. 3.

Touching the first word Jesus Christ spake about the ninth hour.

THe Essential parts of the sinless punishment of sin, which Jesus Christ suffered, are two, the punishment of loss, and the punishment of sense, which appeareth, *Matth.* 25.41.46. *depart ye cursed into Everlasting fire.*

The punishment of loss firstly, chiefly falleth upon the Soul, which nextly hath communion with God, and the body herein suffereth secondarily, by participation, and sympathy with the Soul, as it was in the garden, where the body was under no sense of punishment saving by participation with the Soul, and that was so deep, that it made him sweat drops like blood abundantly. So that the punishment of loss is a Soul Agony.

The punishment of sense doth firstly, nextly fall upon the body, and reacheth to the Soul secondarily, by its participation with the body. The efficacy of both these together met upon Jesus Christ, when he was upon the Cross, to the uttermost extremity.

First, the punishment of loss, desertion, and dereliction of God fell upon him, and he conflicted with it in his three hours silence. The issue, up-shot, last stroak, and finishing whereof, Jesus Christ uttered and expressed in that *exclamatory, roaring, expostulation, Eli, Eli, lamasabachthani.*

I call it *exclamatory*, because the Evangelists so express it, he cryed out with a great voice, I call it *roaring*, because the Prophesy so calleth it, *Psal.* 22.1. *the voice of*

of my raving, when he spake these very words. The original words are more full: I call it expostulation, because the words are expostulatory, *why hast thou forsaken me?* for opening this, here be four considerations.

1. The question springeth not out of doubting, or not knowing the cause of his sufferings, and of Gods dereliction and forsaking of him, as if some strange and unlooked for matter had befallen him. Far be it from us to think so! Jesus Christ knew that he was now under the curse of the Law, under the execution of Justice, under the wrath of God as our Surety. There be divers kinds of Rhetorical questions, in all discourses and writings, and many in the Scriptures, see a tast, if any please to turn to, 1 *Pet.*4.17,18. *Rom.*8.35. 1 *Cor.*12.29,30. *Psal.*2. 1. and a thousand more. These are Rhetorical questions to express in a word some great matter, that would require many words to express it at large, nay, more then can be expressed or conceived. Such is this expostulatory question of Jesus Christ, when he was in the depths of misery, *why hast thou forsaken me?* to express the extream dolor and bitter sense that he had of the Fathers dereliction of him, his Fathers forsaking him was the hittereſt cup that ever he tasted. He tasted the vinegar cup of death, but one drop of this is more bitter then all their gall & vinegar; to teach man what a dreadful thing it is to be seperated from God and to assure us that he did bitterly experience what it is: it is penal Hell. This question is to express the uttermost and deepest degree of desertion, next unto desperation, *Psal.*22.11. *trouble and anguish, and none to help.* It is to express, that it is infinitely more deep then humane nature could have born, had it not been supported by the divine nature, unto which he was personally and inseparably united, he hung over, and looked down into the bottomless gulf of seperation from God. This desertion was not total, nor final, neither could it be so, nor did it need to be so, because Justice was infinitely satisfied with that measure that it was. But it was to the uttermost degree next unto total, so much as it could be, or needed to be.

2. The second consideration, he doubles his out-cry with a claiming and catching hold on his Interest in God, saying, *Eli, Eli, my God, my God,* like a man sinking into the bottomless deeps of lois and desparation. The words hold forth such a frame of heart, which is so expressed in the Prophesie, *Psal.*69. 2. *I sink in deep mire where there is no standing, I am come into deep waters, where the floods overflow me, O my God help me.* A sinking man will catch hold on a thread or line of interest to hold by: For his interest in God, neither did, nor could fail his humane nature, to a total sinking. The means he used to claim and hold his interest was, strong cryes and Prayers; *My God, My God, Heb.*5.7. *who in the dayes of his flesh when he had offered up Prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.* The full streames of vindictive justice were so inflicted upon him, that it almost quenched and drowned the sight and sence of his interest in God, therefore he so earnestly catcheth at it.

3. The third consideration is that the interrogation is partly supplicatory unto his God; to whom he speaketh as if he should have said, *wilt thou not help me, O my God? Why hast thou forsaken? O my God, help me!* So it is expressed in the Prophesie *Psal.*69.1, 14, 15. *Save me O God for the waters are come in unto my soul: deliver me out of the mire and let me not sink, let me be delivered out of the deep waters. Let not the water floods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.* Distress and suffering will teach Rhetorick to utter pathetical ex-

pressions to express the passion of the sufferer, and to move the compassion of the Spectators. God suffered his humane nature to sink to the uttermost, even to the next step and degree unto perdition. And this maketh him to cry out, *why dost thou delay to help me? O I am almost gone.* Psal. 40. 13. *Be pleased O Lord to deliver me, O Lord make hast to help me.* Psal. 22. 19. *Be not thou far from me O Lord, O my Strength hast to help me.*

4. Consider, this was the last act, and lowest step of his desertion; for now Justice was satisfied as to this part of the punishment of sin, *Heb. 5. 7. He was heard in that he feared.* Justice now turned the scale, and released the rigor of his execution. The divine nature upheld him: the father heard and relieved him. He finished his soul Agony, as himself who felt it doth express. *Joh. 19. 28. Jesus knowing that all things were accomplished,* viz. in this point or part of the punishment of loss: as in the garden agony he had interims, that humane nature might not be oppressed all at once; so was it on the cross, he had an intermission, a cessation of this part of the punishment of sin, which indeed was the greatest, that he might attend unto the punishment of sense, which lay upon his body; which though it ceased not till it had killed him (as will anon appear) yet he dyed in a more calme and sedate frame of Spirit, seeing his Fathers face smiled on him again. Wonderful instructions do here offer themselves, but I pass on.

Sect. 14.

The second word which Jesus Christ spake about the ninth hour.

JOh. 19. 28. *Jesus knowing that all things were accomplished, that the Scripture might be fulfilled, saith, I thirst.* This is the second word which Jesus Christ spake after his three hours silent Agony, here be two motives that moved our Lord to speak this word.

1. *Knowing that all things were accomplished,* in that which was the first and chief part of his suffering, in the punishment of loss, in his Soul Agony; therefore now he gave chief attendance to his suffering of the punishment of sense, which firstly was inflicted, and lay upon his body, and is aptly, eminently expressed in this word of sense, *I thirst.*

2. The second motive to this expression is, *that the Scripture might be fulfilled,* viz. *Psal. 69. 21.* where he doth complain of the bitterness of the punishment of sense, under those two natural instances of hunger and thirst, and the bitterness of all the relief that man afforded him, it was nothing but gall and vinegar.

In this word *I thirst,* he speaketh like a Conquerour, that cometh off a Conquerour from a sore battail with a wonderful victory, yet his nature so spent with thirst, which is caused by the violence and extremity of the battail, and by wounds deep and great received in the battail, that he is ready to dye with the sense of his fainting nature; which deadly and extream sense of dying pain, maketh him cry out *I thirst.* A like example of this painful issue of a glorious victory and conquest, we see in Sampson, *Judg. 15. 18, 19.*

1. The Conquerour slew a thousand of his Enemies with the jaw bone of an Ass, never man had the like victory.

2. He was so spent in the fight that he was ready to dye for thirst.

3. Here was the difference betwixt Jesus Christ and Sampson, Sampson was relieved by God, and revived. Jesus Christ had no relief, save what his Enemies gave him, and that was nothing but gall and vinegar, and so he dyed.

The

The first word Jesus spake, held forth and expressed the bitterness of the punishment of loss, which is the first and chief part of the punishment of sin.

The second word doth hold forth and expresse the bitterness of the punishment of sense, which is the second part of the punishment of sin. Jesus Christ felt such extremity of pain and grief in this last Agony, that his humane nature was ready to sink and dye, for want of some relief, and therefore cryed out *I thirst*, *Isai.* 53. 5. *he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* By this one word, *I thirst*, Jesus Christ sheweth that he suffered the punishment of sense, unto the uttermost extremity, even the full desert of sin: in explication of it I shall propose six propositions.

Prop. 1. The punishment of loss fell firstly on his Soul, on his body secondarily, by participation, because so is our Communion with God, firstly, the Soul hath communion with him, the body secondarily, and as Communion with God is acted, so seperation from God in way of punishment is inflicted and felt, by a spiritual sense. The punishment of sense falleth firstly on the body, and reacheth the Soul secondarily by participation, therefore the torment of sense, and the sense of his torment is fitly expressed by this word of craving relief for his fainting body.

Prop. 2. Water, moisture is the chief and greatest part of aliment and sustenance of the body, and therefore thirst is first and chiefly felt and complained of, as we see in Sampson, and Dives in Hell cryed for a drop of water; thirst is a sinless punishment, which Jesus Christ suffered to the utmost extremity, even till it killed him.

Prop. 3. Bread is the staff of life, it is the most solid sustenance, therefore nature spent with pain, grief, and torment, and such like punishments, doth also greedily hunger, and vehemently desire, and crave for solid sustenance, as well as for moisture, to cool and moisten, so did Jesus Christ in this his last Agony, expresse his hunger, as well as his thirst, and both together do expresse the fulness of his extream sense of torment, which he felt in this last finishing Agony, hunger is a sinless punishment, which Jesus Christ suffered to the uttermost extremity, until it killed him.

His expression of his sense of hunger is not recorded in the History, but it is in the Prophesy, *Psal.* 69. 21. *they also gave me gall for meat, and in my thirst they gave me vinegar for drink.* He cryed for, and needed both kinds of relief, in the sense of the want whereof he was ready to dye, and quickly did dye; extremity of hunger and thirst are among the greatest of torments: when he had no other relief to spent nature, then gall and vinegar, he presently dyed.

Prop. 4. It would set forth his extream sense of pain and torment which his body felt for the space of about twenty hours, to gather up a few instances of the suffering of Soul, mind and body, that he passed through, from his entrance into the garden, until he dyed on the Cross; they were tormenting him both in body and mind all that time, without ministring unto him, that we know of, either foot or rest. He suffered both loss of blood, and great pain by their twice cruel whippings, and twice crowning him with thorns, and being withal parched and burnt with heat, which made him complain, *Psal.* 69. 3. *my throat is dried*, he sweat in the garden, *but now his moisture is turned into the drought of Summer*, Psal. 22. 15. *my strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me to the dust of death.* All these and such like expressions set forth his extream

treame sense of misery, through want of relief, especially his want of supply of moisture; as being a chief sustenance, he is therefore pleased in the history to express all by that one word *I thirst*; all these pains are sinless punishments, which he suffered unto the uttermost extremity, until they killed him. A painful violent death he suffered.

Prop. 5. Grief is exceedingly drying, and expensive to nature, *Psal.* 31.9,10. *Isa.* 6,7. & 53.21. *Iob*, 30.25. Grief wasteth the body, pierceth the heart, woundeth the soul; and many such effects there be of grief: and now Jesus Christ had a juncture of the greatest griefs in the world, all met together upon him like mountains of sorrow, and terror. All these are sinless punishments of sin, which he suffered to the uttermost extremity, until they killed him.

Prop. 6. All this pain, grief, horror which his humane adversaryes did inflict upon him, were infinitely sharpned by the power of vindictive justice, and laid upon him as our Surety; so that his punishment of sense, was to the uttermost extremity, until they killed him.

The effect of these two words upon the by-standers was twofold, First, they gave him gall and vinegar in the extremity of his pain, to adde unto his torment, not to relieve him, which act is thus expressed.

1. One run to doe it, that he might be sure to make him taste it before he was quite dead.

2. He took a Spunge, there ready for that purpose, after the Romane manner of tormenting Mal-factors.

3. He bound the spunge upon a reed with a branch of hyssope, which were all ready for that purpose.

4. He dipt it in the vessel of galled vinegar that was ready there.

5. He lifted it to his mouth, and caused him to taste, and he tasted it.

The second effect was, a mistake in some of his word *Eli*, *Eli*, saying he calleth for Elias to come and deliver him. Whether this were a real mistake of ignorance, or whether it was done in mockery as some think, I say not: but this is sure, *Luk.* 23.36,37. *The Souldiers also mocked him, coming to him, and offering him vinegar, and saying, if thou be the King of the Iews save thy self.* The end and intent of this giving him gall and vinegar was to afflict him, because Jesus Christ so complained of it, *Psal.* 69.21. The complaint was in the Prophesie, but the thing was done in the History.

Sect. 5.

The third word which Jesus Christ spake upon the Cross about the 9th. hour.

JOh. 19.30. *When Jesus had received the vinegar, he said, It is finished.*

Quest. What is finished? his Sufferings were not yet finished, for he had yet to dye: the great sacrifice was not yet fully offered, the Lamb of God was not yet quite slain. But the bitter punishment of loss was finished; vindictive justice is satisfied in that part of his Sufferings; Gods desertion of him, which he so bitterly roared out under, was released. His bitter cry *Eli Eli lama sabachthani*, was the last distressing act of that suffering, upon this last and most bitter exclamation, he felt a cessation of the rigor of justice: God turned his face with favour toward him; he felt a cessation of his Soul agony under the punishment of loss. But the punishment of sence continued upon him, and did so till he dyed; that part of the punishment of sin did finally kill him. His death was

more

more quiet and Lamb-like; because the punishment of loss was finished, the greatest brunt of the suffering for sin was finished. And that this is the true & right interpretation of the word, [*It is finished*] appeareth by John who recordeth this Speech, v. 30. doth also say v. 28. *Jesus knowing that all things were accomplished*, viz. In his soul agony under divine desertion, *that the Scripture might be fulfilled, said, I thirst*: shewing us that Jesus Christ (who felt the punishment, and therefore best knew) he felt the punishment of Loss finished, before he expressed his sense of the continuance of the punishment of sense: and when he had expressed the continuance of the punishment of sense, by that word, *I thirst*, now the Scripture was fulfilled, *Psal.* 69 21. viz. that the sense of pain, hunger and thirst were still upon him: and when the only relief that man did afford him was gall and vinegar, then he uttered that word; [*It is finished*,] viz. the punishment of loss is finished, and that Scripture is fulfilled that saith, the punishment of sense doth still lye upon him, and will do so untill it kill him. Mortal pains were upon him under the punishment of sense, when he spake that word: and those pains quickly after the fulfilling the Scripture about the gall and vinegar, did kill him.

Sect. 6.

The last Words which our dear Lord Jesus spake in this World, his dying words.

LVk. 23. 46. *And when Jesus had cryed with a loud voice, he said, Father into thy hands I commend my Spirit, and having said thus, he gave up the Ghost.*

1. *He cried with a loud voice*, because though the punishment of loss was finished, yet the punishment of sense was still upon him, to his death he cryed out under the weight of it, and it killed him.

2. He beheld his Fathers face returned in favour to him, who earst while had hid his face from him, which drew out that dolefull complaint, *Lama sabachtani?* but now his father smiled on him again.

3. He doth bequeathe our his soul into his fathers bosome in that word, *Father into thy hands I commend my Spirit*, and so he obediently dyed, *Phil.* 2. 8. *Obedient to the death, even the death of the Cross.*

The Lamb of God is slain, the Sacrifice for sin is offered and accepted, Isaac is sacrificed, not only *in Voto* but *Facto*; not only in will and purpose, as Abraham, and Isaac did, but in real performance. This hath God the Father, and God the Son performed for our sakes, to redeem and save us. *Admire! Admire! Admire! unto all eternity admire!*

CAP. XV.

Of the admirable works of God which accompanied the Death of Jesus & his reverent burial, and of his sufferings after he was dead & buried.

§ Math 27. 51. *ad finem.* } *If the Reader please to turn to, and read these Texts*
§ Mark 15. 38. *ad finem.* } *of Scripture, he shall find many admirable works of*
§ Luke 23. 47. *ad finem.* } *God, that accompanied the death of Jesus Christ.*
John 19. 31. *ad finem.*

The admirable works of God that accompanied the Death of our Lord Jesus Christ, are these.

1. *An Earthquake*, mentioned only by Matthew.
2. *The Vail of the Temple rent from top to bottom.* Matth. Mark.
3. *The rocks rent.* Matth.
4. *The Graves*, viz. that were in the rocks, *broken open; many Bodyes of Saints which slept, arose and came out of the grave after the resurrection of Christ, and went into the holy city and appeared to many.* Matth.
5. The Sun brightned suddenly at the ninth hour, about the time when Jesus Christ dyed. *Matth. Mar. Luke.*
6. The death of Jesus Christ being sooner then Pilate and the Jews looked for, and afore the Theeves, it prevented that part of the Romish and Jewish cruelty, which was intended, in breaking his legs: yet they pierced his side with a spear, and there came forth blood and water. *Joh.19.31. ad 38.*
7. The Centurion that had charge of the watch that day, was converted. *Matt. Mar. Luke.*
8. Many more of those upon the Watch, and of the Spectators, were convinced, if not converted. *Matth. Luke.*

1. Touching the *Earthquake*; God hath made two great changes of Ecclesiastical Polity, since the beginning of the world, and both of them have been expresly accompanied with Earthquakes. When the Lord laid by the ancient Paternal Government, and erected the Polity of Moses, in the national Church of Israel, God appeared with terrible Earthquakes. *Exod. 19.*

And now the Lord being about to lay aside the Mosaical Polity, and erect the Gospel Polity of the Ecclesiastical Kingdome of Jesus Christ, it is accompanied with Earthquakes.

2. *The vail of the Temple was rent from top to bottom*, probably it was effected by the Earthquake, and the accomplishment of the Prophesy which the Apostle maketh mention of, *Heb.12.26,27,28,29. whose voice then shook the Earth, but now he hath promised saying, yet once more I shake not Earth only, but also Heaven. And this word yet once more, signifyeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain, &c.* The Prophesy which the Apostle quoteth is *Hag.2.6,7.* which is eminently fulfilled by God, laying aside the Tabernacle and Temple worship, which were the works of mens hands, by the Commandment of the Lord, and in their stead instituting the Souls of believers to be his Temple, and his visible Church to be built of such materials, who are living stones laid and built upon the Rock of Ages, even Jesus Christ, by faith, and in the Communion of such a spiritual Temple, hath the Lord erected his Gospel polity. By this rending of the Vail, Christ hath opened Heaven for all that will come unto him, Gentiles as well as Jews, *Eph.2.14. he is our peace, who hath made both one, and hath broken down the middle wall of Partition between us*, viz. the wall of Partition between the Court of Gentiles and of the Jews. The Apostle probably would not say, he hath rent the vail, because he would not provoke the Jews, but it is the same thing that is here spealeth.

3. The Rocks rent. } These works of God do ascribe unto Christ the
4. the graves were opened, } power of the Resurrection, and the removing all impediments either of his own Resurrection, or of the Resurrection of all mankind, *Joh.5.25,28,29. verily, verily, the hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live*, ver.28. *marvail not at this*

like for the time he continued in the grave, which all that ever in the ignorance shall die in their sins, and shall come forth, they shall be driven down to hell, and shall there suffer the wrath of God, and they shall have no hope, but the expectation of damnation.

5. The Sun did suddenly, and visibly lighten about the ninth hour, which was the time of the death of our Lord Jesus, in which mans flesh had this darkness was not an effect of any natural causes, but of the divine power of God. And tendeth much to the confirmation of the apprehension of such Reverend Divines, as think, that the darkening of the Sun, was a sign of Gods hiding his face from Jesus Christ in his spiritual desertion, through his Agony upon the Cross, which Agony being finished, the Sun brightned, and Gods face of favourable acceptation turned unto him, and then he breathed out his Soul into his Fathers bosome.

6. The timous and speedy death of Jesus, by the wonderful and merciful providence of God prevented that Roman and Jewish cruelty in breaking his legs. That he dyed sooner then they looked for, or then malefactors were wont to dy, or then the Theevs did, appeareth evidently, because Pilate marvailed, and would not believe Joseph, who begged his dead body, until he called the Centurion that had charge of the watch, and he affirmed that he was dead. We see that the Romans used cruelty in putting malefactors to death by long tortures, *Matth.* 18. 34. executors are called tormentors, and when they desire to dispatch them, they broke their legs, to torture them to death, by torturing their Limbs further from their heart, when as a touch upon the head, would presently finish their life, but Christ escaped this, by a divine hand.

The occasion that moved Pilate to command, that they should be so killed, and hastned to their death, was, the Jews request that their legs might be broken, the reason which they proposed was, because of the approach of the Sabbath, and it was the time of their Passover feast.

God commanded in the institution of the Passover, that a bone thereof should not be broken, *Exod.* 12. 46. *Numb.* 9. 12. which the Jews religiously observed in all ages & generations, but never knew the reason of this branch of the divine Institution. The infinite prescience of God had respect unto this history of the sufferings of Christ, which we are now treating of. These Jews possibly might see the reason of this Institution; I dare not say they did see it because the Text doth not say so. But if they had any such intent to get his legs broke to blemish him, who is the true Paschal Lamb? Then I say

1. Their wickedness was the greater, because it was against light.

2. The infinite wise and merciful providence of God, is so much the more to be adored and admired in their disappointment.

3. The disappointing and preventing of the breaking of his bones, is a mighty striving of God to convince the Jews that Jesus is the Paschal Lamb.

4. The fulfilling of the Scriptures in preserving his bones from being broken, is a powerful confirmation of the faith of the Church to the World's end, that Jesus Christ is our Paschal Lamb, in whom we believe for salvation. When the Souldiers came to break their legs, and did break the legs of the two Theevs, Jesus Christ being already dead, they did not break his legs, yet one of them, without cause, neither knowing nor caring what he did, only in fulfilment of his dead body, took a Spear, and pierced his left side. It appeareth to be so by that which issued out of the wounds viz. blood from the wound in his flesh, and water out of the *pericardium*, which he pierced with his Spear, here we are to admire the all-ruling wisdome of God, who by this act hath provided a wonderful confirmation of the

faith

faith of the Church, that both our Sacraments are founded in the death of Christ, the water in Baptisme, and blood celebrated in the Supper, confirm the faith of the Church to the worlds end. 1 *Joh.* 5. 6, 8. Again, by this act they did in part fulfil that Prophesy, *Zach.* 12. 10. *they pierced his side.* O Lord Jesus make haste to accomplish the other part of this gracious Prophesy, which saith, *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo,* &c.

7. Another memorable work of God that attended the death of Jesus Christ, was the conversion of the Centurion, who had the charge of the watch that day, where see, first, The means of his conversion, *viz.* the dying words of Jesus, the Earthquake, and other things, as the darkening of the Sun, and the brightning of the same, the rending of the Rocks, &c.

2. We see the signs of his conversion, 1. He feared greatly. 2. He made confession of his faith, first, in the Deity of Christ, *surely he is the Son of God*, 2dly, in the innocency and justness of his person, *Surely he was a just man.*

8. Many more of those upon the watch, and of the spectators were convinced, if not converted, when they saw what was done, they returned, smiting on their breasts.

Sect. 2.

Of the Reverent Buryal of the Body of our Lord Jesus.

THe buryal of Jesus Christ is a great point in Religion, both in the Prophesy, and in the History, and in the application. In the History of this act of Christian love, see first the persons that did with due reverence perform this service to the dead body of our Lord, Joseph of *Arimathea* and Nicodemus, they would not leave his blessed Corps to the rude disposal and usage of Hangmen, and Executioners. But with their own hands they did reverently lay him into a Tomb. These two men were honourable men, for they were both of them of the Council, but consented not with them in their condemning of Jesus, *Luk.* 23. 51. the same did not consent to the Council, and deed of them, it is like that neither Joseph nor Nicodemus were sent unto, or called unto their Clandestine night Court, wherein Jesus was condemned, they knew that they would oppose, they had experience of Nicodemus his opposing them; how many more of the Council might be absent from that night Court, is not said, it is like that it was carryed on by a Faction, that adhered to that violent young man Caiaphas, and his Father in law Annas. For in the History we find all the Council present, to be of one mind, therefore neither of these two worthy men were with them. These were both holy men, and true Disciples of Jesus Christ, yet formerly they both of them had been timorous professors, *Joh.* 19. 38, 39. Joseph a Disciple of Jesus Christ, but secretly for fear of the Jews. And Nicodemus who at first came to Jesus by night, see a little what the Scripture saith of these, first of Nicodemus, *John* 3. 1, 2, 3. *&c. he came to Jesus by night*, he was a well minded man, but weak in knowledge, *Joh.* 7. 51, 52, 53. *Nicodemus saith unto them*, (he that came to Jesus by night being one of them) *doth our law judge any man before it hear him, and know what he doth? they answered and said unto him, art thou also of Galilee?*

llee? search and look, for out of Galilee ariseth no Prophet, and every man went into his own house. Here we see Nicodemus was grown more valiant, and appeared openly in the Council, on the behalf of Jesus Christ, and though he suffered a check for his labour, yet what he said, saved the cause of Jesus Christ for that time. And now when Jesus Christ was persecuted to the death, and crucified, his courage still arose, and his love abounded, for he joyned with good Joseph, and brought an hundred pound weight of Myrrhe and Aloes, for the embalming of the Corps.

Joseph was a very eminent, holy, and good man, all the Evangelists do inlarge in his commendation, and though he had been (as John saith) timorous, yet now he taketh boldness, *Mark.*14.43. and so did Nicodemus: if the Reader please to turn to these Texts, he shall see how amply the holy Ghost hath spoken of Joseph, *Math.*27.57, *ad* 61. *Mark.*15.43, *ad* 47. *Luk.*23.50, *ad* 54. *Joh.*19.38.

Pilate granted to Joseph at his request the dead body of Jesus Christ, these two honourable men took it down from the Cross, they prepared a fine linnen burying Sheet, newly bought for this purpose, they wrapped up the body with the aromaticks in decent manner, carefully laying Aromaticks upon all his wounds, in hands, feet, side, back, head, or else where. They carryed the body into a garden hard by, which was Josephs, where was a new Sepulchre, hewen out of a Rock, which Joseph had prepared for his own buryal, in which never yet had any man been buryed; there they did at present lay up the body, the approaching of the Sabbath permitting them to do no more: they rowled a great stone to the dore of the Vault, which shut it close up. And so they departed.

Lo here we find the dead body of Jesus Christ separated from his Soul, laid up among those that are gone down to the pit, under the power of death, and the grave, in the very bottom of his humiliation.

His Soul was in his Fathers bosome, in Paradice, far out of the reach of the Enemy, though in a suffering condition, because in a state of seperation from his body, there was he pleading and interceding for the Church. The good women observed diligently where he was buryed, purposing after the Sabbath to perfect his embalming, for which purpose they brought and prepared sweet Spices, *Luk.*23. 56. and 24.1. *Mark.*16.1.

Surely they meant to have emboweled the Corps, and to have filled the body with sweet Spices, *&c.* for so was the manner of embalming of dead bodyes; they did not understand nor believe, nor expect his Resurrection, though he had often foretold it.

But here behold the wonderful Providence of God, for ever to be admired, that by reason of the shortness of the time to the beginning of the Sabbath, which prohibited them from doing any more at present, unto the body, and the interposition of the Sabbath, prevented them all that day. But they intended after the Sabbath to have perfected his embalming, for which purpose the godly women came very early, and brought their Spices. And when they came there, he was risen before they came.

Here also we may behold and admire at the power of the Cross of Christ, according to that word of *Joh.*12.32. *and I when I am lifted up will draw all men unto me*, one would have thought in reason that these timorous noble Professors would now have been more timorous then ever they had been; But behold the contra- for now they are more bold then ever they were. Again, one in reason [illegible]ld have thought that the Centurion and all that were on the guard with him, [illegible] the spectators would now have no regard or good perswasion towards

Jesus Christ whom they had conquered and killed, but behold the contrary, the soveraign grace of Jesus Christ, is poured forth from the Cross, and draweth hearts to believe, and this power of grace is exercised by the sweet savour of the Cross of Christ, unto this day, yea, and will be so to the worlds end.

Sect. 3.

The sufferings of Christ after he was dead and buryed.

AS the first part of the sufferings of Christ was before he was born, so the last part of his sufferings was after he was dead and buryed, he lay in the grave, as Jonas in the whales belly, in a suffering condition until his Resurrection. After the Incarnation and birth of Jesus Christ, the whole conspiracy of Devils and wicked men was, to kill him and to conquer him by death: to remove him out of their way, after they had conquered and killed him by death, all their conspiracy was to keep him dead, to seal him up in his grave, that he should not rise again, we may see what the Jews (by Satans instigation no doubt) did this way, *Matth.* 27. 62, *ad* 67. where see the time of this act, the morning after the preparation, or celebration of the Passover, which was upon the very Sabbath day, yea, though it was an high day, *Joh.* 19. 31. being the morrow after the Passover. They pretended to be very zealous for the Sabbath, to pick up matter against Christ, when he did good works of charity upon the Sabbath day. But now they can go to Pilate and transact their envyous business against Christ upon this high Sabbath day. The actors of this business were the chief Priests and Pharisees, who pretended to be most zealous for the Sabbath, but here we may see their hypocrisy. What did they upon this Sabbath? they came to Pilate, and first see the term they give to Christ, that deceiver or impostor, we see here that his blood and death could not quench their rancor of heart against him. They inform Pilate that he had said that he would rise again the third day, which they desired to prevent, using this Argument to perswade Pilate to assist them, least his Disciples should come in the night and steal away his body, and then tell the people that he was risen again, according as he hath said he would do. And the Effect of that would be worst of all, our last error would be worse then the first, if we let him rise again, it will make us more odious to the people, then our putting him to death hath done.

Pilate impowereth them to make his grave as fast and sure as they can, or desire to do, by a watch, or any other means. Whereupon they went upon the same Sabbath day, they set a watch (strong enough you may be sure) at the grave, and sealed up the great stone that lay upon the graves mouth, and now let him rise if he can.

But here also we may behold the admirable wisdome of God, and folly of man, that the very way which they took to prevent his Resurrection, was a means to make his Resurrection most evident and manifest unto all; the Watchmen were witnesses ofit. Though they did afterwards corrupt them with large money to make a foolish lye, which is current among the Jews unto this day; and hereby their last error is indeed as bad, if not worse then the first.

When Jesus Christ breathed out his blessed Soul into his Fathers bosome, was in a state of separation from his body, and that was a state of suffering. went into Heaven, into Paradise, into his Fathers bosome, in a seperate, in a

...elcome was that blessed suffering Soul, hypostati-
... when he came in Heaven! This blessed Soul was
...ate, about forty hours, though part of those dayes and
...fered not his holy body, hypostatically united to the Deity,
that ... grave to see the least touch of corruption. Yet hereby he
sanctified this seperate state of the Soul from the body unto, and for his Elect,
whose bodyes do see corruption, and whose duration and abiding in that seperate
estate, is of a far longer continuance, even until the day of Resurrection, and last
Judgement. But Jesus Christ hath made it to be unto us an entrance into glory.

The Soul of Jesus Christ presented himself before the holy Tribunal of divine
Justice, where he pleaded his full satisfaction that he had made unto all the de-
mands of the holy Law, both by his active and passive obedience. He saith, *I have
fulfilled all Righteousness*, I have suffered and finished the sufferings of the punish-
ment of loss. I have suffered the punishment of sense unto the uttermost, even
until it forced a separation betwixt my body and Soul, and brought me into the
state of death; and behold here I stand before the Tribunal of Justice, in a state
of seperation of Soul from my body: and thus have I answered the Law, and fini-
shed the work of Redemption. I have purchased a pardon, I have purchased the
Inheritance, the Kingdome; that by the right hand of divine power I may gather
in all Gods Elect, whose salvation I have undertaken, that I may manage the
world for the glory of God, and that I may subdue all their Enemies. *And now
O Father glorifie me with thy self, and these thine Elect with me for my sake, that they may
behold my glory*, for which I appeal unto mercy. Likewise also our appearance in
Heaven when we dye, must be before the Tribunal of Justice, but we appear in
the Name of Jesus Christ, we are converted, united unto him, we are members of
his mystical body, cloathed with his Righteousness, and for his sake we are accept-
ed, pardoned, and welcomed to glory, so far as we are capable in that seperate
estate. And for this we appeal unto mercy.

Now Jesus Christ took out a pardon; now he took possession of his purchased
Inheritance according to the capacity of his seperate estate. Now he took the
keys of hell and death, now was he ready to tread down all Enemies, Hell, Devil,
Sin, Death, and Grave, by his triumphant Resurrection. But these meditations
do appertain unto the Exaltation of Jesus Christ, *him God hath exalted with his right
hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of
sins*, Amen.